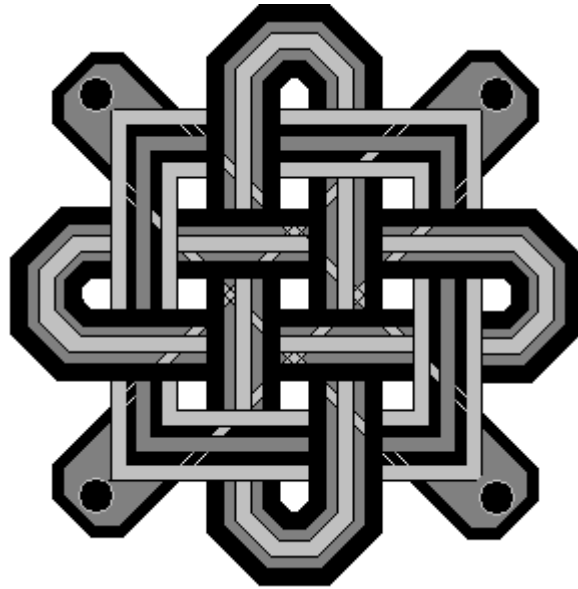


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# **The Support of the Dedicated Worshippers and Skilled Professionals**



**by  
Shehu Uthman Dan Fuduye'**

**Arabic Text Edited and Translated by  
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**In the name of Allah the Beneficent the Merciful. Peace and blessings be upon our master Muhammad, his family and Companions.<sup>1</sup>**

Says the poor slave in need of the mercy of his Lord,<sup>2</sup> **Uthman ibn Muhammad ibn Uthman**,<sup>3</sup> who is known as **Dan Fuduye'**,<sup>4</sup> may Allah engulf him in His mercy Amen<sup>5</sup>..

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<sup>1</sup> The author, *Shehu* Uthman ibn Fuduye` may Allah be merciful to him begins with the *basmalla* as all the scholars initiate their compositions following in that the Book of Allah and the words of the Prophet, may Allah bless him and grant him peace as related by Abd'l-Qaadir ar-Rahaawi in his *al-Arba`een* on the authority of Abu Hurayra: "Every affair of importance which is not begun in the name of Allah, then it is severed." He then says following the words of the Prophet, may Allah bless him and grant him peace as related by at-Tabarani in his *al-Awsat* on the Authority of Abu Hurayra: "Whoever sends blessing upon me in a book there will remain an Angel seeking forgiveness for him as long as my name is in that Book." Thus: In the Name of Allah, the Beneficent, the Merciful. There is no power or might besides Allah, and may Allah bless our master Muhammad, the Noble Prophet, his family and all his Companions. Says the most needy slave of his Magnificent Independent Lord, Abu Alfa Umar Muhammad Shareef bin Farid, the sinful, powerless, worthless and foolish: that this is a summarized marginal annotation which I composed upon the book of the Light of the Age, the *Sultan* of the science of social reformation, my spiritual master, the learned *Shehu* Uthman ibn Fuduye`, the courageous, the renewer of the religion, the *Amir'l-Mu'mineen*, may Allah engulf him in His mercy, Amen. I made it as a commentary in footnotes in order to clarify to the *Jama`at* of the *Shehu* who truly follow him, and to acquaint the students from the rest of the Muslim regarding the meanings and secrets of this book: the *'Umdat'l-Muta'abideen wa'l-Muhtarifeen*. I have named it *The Equipment of the Combat-Ready and the Sincerely Loyal Regarding the Commentary Upon the Support of the Dedicated Worshipers and Skilled Professionals* My objective is to clarify all of the legal rulings of the individual obligations, outwardly and inwardly; and to extract the secrets that have been concealed in the text for the People of the Path to Allah, those alert and ready, those faithful to their solemn oath to the *Shehu*, the *Amir'l-Mu'mineen Shehu* Uthman ibn Fuduye`; and those whom Allah wills from His sincere servants; in order that benefit can be gained from the *baraka* of the sciences of the *Shehu* after his death as an on going charity from him to us. The Prophet, may blessings and peace be upon him said: "When a person dies all of his actions or cut off except three: an on going charity; knowledge which brings benefit; or a righteous child who supplicates for him." So here, I stand as a substitute for a righteous son to him. This is because the spiritual father is greater in rank than the father of birth. Thus, I am an abstract child of his with respect to the outward oath of allegiance given to the *Sultan* from his discendents and with respect to the inward covenant taken from the *Shehu* from his *Qaadiri* spiritual chain. With the praises to Allah I was made an *Amir* from the *amirs* of *Shehu* Uthman ibn Fuduye`, from his helpers, aids, partisans and one of the flagbearers in his *Jama`at* the *Muhaajiruun* who are the remnant of his authority, in whom reside his *baraka*, and with whom are his banners. Their station with Allah is immense because they are among those who will gather with *Imam* al-Mahdi and give the oath of allegiance to him as they gave it to *Shehu* Uthman ibn Fuduye`. We praise and thank Allah ta`ala for making us among his *Jama`at* and partisans in these Last Days and Times. I have arranged the commentary into 313 spheres in accordance with the number of the People of *Badr* and in accordance with the number of the *Amirs* who will assist *al-Mahdi*. I ask Allah to make us from among them and that He make this text and its commentary purely for His Generous sake and that he make it a proof for us and not against us, presently and until the Day of Requittal; and that He gathers us together with its author in the Paradise of Ease; O Lord of the words.

<sup>2</sup> Here the *Shehu*, may Allah be merciful to him recognizes his total absence of ability and power in every state, whether it be from his essential qualities or non essential qualities. Allah ta`ala says: "*O mankind you are weak and dependent upon Allah and Allah is the Absolutely Rich Independent and Praiseworthy.*" *Shaykh* al-Hatimi said: "The impoverished one is he who is in need of everything and nothing is in need of him. In the opinion of the realized ones the impoverished one is the pure absolute slave, whose state in the reality of his existence is the same as his state in the reality of his non-existence." *Shaykh* Ibn al-Hajj said regarding the impoverished one: "He is the one who has left worldly affairs behind him and has turned towards his Hereafter in preoccupation with his Lord; and has embarked upon the correction of his soul and purifying it of 'otherness'. For each heart in which there resides other than Allah is in the realm of abandonment and dejection. And in each heart in which nothing resides besides Him, glory be to Him the Exalted there occurs spiritual openings, Self manifestations and intimate converse in his secret in congruence with the strength of his spiritual state." The *Wali* Abu Yazid al-Bustami, may Allah be merciful to him said: "The Absolute Being once said to me: 'Draw near to Me with that which is not Mine: humiliation and impoverishment'." *Shaykh* Ahmad ibn 'Ajiba, may Allah be pleased with him said: "As for the trully dependent and impoverished he is deficient of everything except Allah. He has rejected everything which preoccupies him from Allah. It is for this reason that the masters of this station say: 'The trully impoverished one is he who does not control nor is he

***“All praises are due to Allah the Lord of the worlds.”*** The best blessings and most abundant peace be upon our<sup>6</sup> master Muhammad<sup>7</sup> his family<sup>8</sup> and Companions - all of them.<sup>9</sup>

controlled.’ This means that he does not own any created thing and no created thing owns him. The prerequisites of the person of this station are four: [1] elevated spiritual purpose; [2] excellent service; [3] extolling that which is sacred; and [4] piercing determination.”

<sup>3</sup> He was *Shaykh al-Islam*, the symbol of erudition, the spiritual scholar, the spiritual savior, the discloser of the highest spiritual ranks, Abu Muhammad Sa’d, **Uthman ibn Muhammad** ibn Uthman ibn Saalih ibn Haarun ibn Muhammad Ghurdu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maysiran ibn Ayyub ibn Buba Baba ibn Abu Bakr ibn Musa Jokolli ibn *Imam* Dambube` at-Turuude’. This Musa Jokolli is the one who fled with his ethnicity, the people of *Turuudi* to the lands of Konni in Hausaland. They are originally from the lands of Futa Toro and their origin is from the Christians of *Ruum* and before that from the *Banu Isra’il*. The armies of the Companions reached them and their king accepted Islam and married his daughter to Uqba ibn Nafi`, the Companion, military commander and *Amir* of the west. It was from this marriage that the famous Fulbe` ethnicity called *Turuudi* were born. They are the most important ethnicity regarding the dissemination of the religion of Islam, its sciences and its civilization in the whole of the *Bilad as-Sudan*. More than a third of the captured and kidnapped Blacks imported from West Africa into the Caribbean, Central and South America and especially the southeastern states of the United States of America from North Carolina to east Texas were from this ethnicity, and are known today as the Gullah and Geeche Nations. As for the mother of *the Shehu*, she was Hawwa bint *Sayyidat* Fatima bint Muhammad as-Shareef ibn Abd’s-Samad ibn Ahmad as-Shareef ibn Ali al-Yanbui` ibn Abd’r-Razaaq ibn as-Saaliḥ ibn al-Mubaarik ibn Ahmad ibn Abu’l-Hassan Ali as-Shadhili ibn Abdallah ibn Abd’l-Baar ibn Tamim ibn Hurmaz ibn Hatim ibn Qusay ibn Yusef ibn Yusha` ibn Wardi ibn Ahmad ibn Muhammad ibn Isa ibn Muhammad ibn al-Hassan as-Sabt ibn Ali ibn Abi Talib and Fatima az-Zahra the daughter of the Messenger of Allah, may Allah bless him and grant him peace and upon his pure family and pleasing Companions. Wherever I have mentioned the ‘*Shehu*’ in this commentary, it is meant by that *Shehu* Uthman ibn Fuduye`, may Allah be merciful to him.

<sup>4</sup> He was known in the language of Hausa as *Dan Fodio* meaning the ‘son of Fuduye’’. The meaning of *fuduye*’ or *fodio* in the language of Fulfulbe means ‘the jurist’, this means that his father Muhammad was a majestic scholar renowned for his piety and erudition. For *Shehu* Uthman ibn Fuduye`, may the mercy of Allah be with him had many names by which he was known. Among them: *Amir’l-Mu’mineen*, *Imam* of the *Awliyya*, the Sword of Truth, the Light of the age, the Renewer of the religion, Abd’l-Hayy, the Reviver of the religion, the subjector of the *jinn*, the subjector of the Men of the unseen, the Vanguard of the *Mahdi*, the Righteous *Khalif* and others. For the friends of Allah gave the good news of his appearance before and during his time. Realize that this *Shaykh* was raised from a young age to call people to Allah. For Allah ta’ala strengthened him (by means of sending blessings upon the Prophet, may Allah bless him and grant him peace, which he persisted in doing without boredom, exhaustion or mitigation), with overflowing illuminatuion, magnetized him into His presence, disclosed to him the Presence of the Devine Acts, Names and Attributes, and made him witness the mysteries of the Devine Essence. As a result he became, with the praise of Allah one of the *Awliyya* of Allah, who drank from the cups of His nearness, and dressed him in the robes of His direct knowledge and love. Then the Absolute Being placed upon him the crown of Devine assistance and help, girded him with the Sword of Truth, made him appropriate for calling creation to Him, and giving guidance to the common people as well as the spiritually elite. For *Shehu* Uthman ibn Fuduye` was a manifestation of his words, upon him be blessings and peace: “I take a covenant from you that you will fear Allah, adhere to my *Sunna* and the *Sunna* of the Rightly Guided *Khalifs* and hold to them stubbornly; even if there is appointed over you an Abyssinian slave. Thus, listen to him and obey, for every heretical innovation is error.”. Thus Allah ta’ala conquered at the hands of this *Shaykh* the lands of the Blacks; and under his authority were placed the entire Central Sudan, part of the Lower Sudan and most of the Upper Sudan; may Allah ta’ala establish its pillars and strengthen his authority until the Day of Judgment. All praises are due to Allah that he made me underneath its shade. For the virtues of this *Shaykh* are numerous, but what I meantioned will suffice and all praises are due to Allah in the beginning and the end.

<sup>5</sup> This means ‘may He plunge or inundate him in It’. It has been related by at-Tabarani on the authority of Usama ibn Shareek that the Prophet, may Allah bless him and grant him peace said: “There is no one who will enter Paradise by his actions.” They said: “Not even you?” He said: “Not even I, unless Allah completely engulfs me in His mercy.” Abu `Ubayd said: “The meaning of his words: ‘completely engulf me’, means to completely inclose, to completely envelope and to completely conceal me with It.” There is no doubt that this was the case because Allah ta’ala said about him, upon him be blessings and peace: “*And We have not sent you except as a mercy to all the worlds..*”

<sup>6</sup> Here the *Shehu*, may Allah be merciful to him be merciful to him follows the pattern set by the Mighty Book which begins with: “*All praises are due to Allah the Lord of the worlds*”; and acts in accordance with the judgment of his

May Allah be pleased with the chiefs of the Followers, the right-acting scholars,<sup>10</sup> the four *Imams* who exercised independent judgment,<sup>11</sup> and those who follow them until the Day of Judgment. To continue:<sup>12</sup> This is the book called

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words, may Allah bless him and grant him peace: "Every important affair which is not begun with 'all praises are due to Allah', and sending blessings upon me, is cut off."

<sup>7</sup> 'Our master' means our superior. Ibn Shimayl said: "The master is the one who is above others in intellect, wealth, warding off dangers, garnering benefit and in giving his wealth in its rightful places with the aim of assisting his own soul; for that is the true master." `Akrama said: "The master is the one whose anger never overcomes him." Qatada said: "He is the true worshipper, scrupulous in his piety and benevolence to others." Abu Khiyrah said: "He was called a master because he had mastery over all mankind; that is to say he is the greatest of them." The Messenger of Allah, may Allah bless him and grant him peace said as it was related by Ahmad, at-Tirmidhi, and Ibn Maja on the authority of Ibn Abass: "I am the master of the children of Adam and that is no boast."

<sup>8</sup> The family of Muhammad are those to whom it is prohibited to give charity, but to whom the fifth of the spoils are required to be given. They include the core of the Banu al-Muttalib and they are the ones whom Allah chose over His creation after His Prophet, blessings be upon all of them. It says in a prophetic traditions: "Charity is not permissible to be given to Muhammad and the family of Muhammad." Ibn al-Athir said: "There is disagreement regarding who are the family of the Prophet, may Allah bless him and grant him peace, to whom it is prohibited to give charity. The majority of the scholars say they are the people of his household." They include his wives, children, Ali ibn Abi Talib and his children and descendants from Fatima the daughter of the Messenger of Allah, may Allah bless him and grant him peace.. They also include Ja'afar ibn Abi Talib and his descendants; `Aqil ibn Abi Talib and his descendants; al-Abass ibn Abd'l-Muttalib and his descendants; and al-Harith and his descendants.

<sup>9</sup> They were every man and woman from among men and *jinn* whom Allah singled out with seeing the Prophet, may Allah bless him and grant him peace, hearing him and accepting Islam during his time, even if their companionship with him was but a single day. The *Shehu*, may Allah be merciful to him said in his *Ihya as-Sunna*: "Allah `izza wa jalla chose them in order to establish His *deen* and to raise up His word... Allah `izza wa jalla singled them out with seeing their Prophet, may Allah bless him and grant him peace, with witnessing him, and with witnessing the descent of the Qur'an upon them fresh and brand-new. They took it directly from the mouth of the Prophet, may Allah bless him and grant him peace, at the same time he took it from the mouth of Jibril, upon him be peace. Allah also favored them with fighting along side the Prophet, may Allah bless him and grant him peace; assisting him and protecting him; with degrading disbelief and destroying it; and with elevating the light of Islam and exalting it. He ta'ala singled them out with memorizing the Qur'an, which descended from the heavens little by little. Allah thus made them suitable for memorizing it until they left nothing of it, not even a single letter. They then gathered the Qur'an together and made it easy for those who would come after them. They conquered the lands and regions on behalf of the Muslims and prepared the way for them. They also memorized the traditions of their Prophet in their hearts and authenticated them from what was sure to come of colloquial Arabic, mistakes, forgetfulness and heedlessness."

<sup>10</sup> The *Taabi'un* were the second generation which came after the first generation, (the Companions); who inherited their sciences and spiritual states from them. The *Shehu* may Allah be merciful to him said in his *Ihya as-Sunna*: "They are the ones whom the Messenger of Allah, may Allah bless him and grant him peace, testified to with moral excellence and virtue by his saying, "The best generations are my generation, then those who follow them, and then those who follow them." Because of that there is no need for those who come after them to establish anything from the principles of the *shari'a*. On the contrary, everyone who comes after them are bound to their tradition (*muqallad*) for the most part and are followers of them. Thus if there emerges a *fiqh* other than their *fiqh* or if there emerges a utility other than their utility, then all of that will be rejected. That is the *deen* of Allah which we are required to adhere to; and whatever contradicts that is heretical innovation (*bid'a*) and error (*dalaala*) which will be cast back at its perpetrator without being accepted."

<sup>11</sup> They were *Imam* Malik ibn Anas, *Imam* Abu Hanifa Nu'maan, *Imam* Muhammad ibn Idris as-Shafi`, and *Imam* Ahmad ibn Hanbal, may Allah ta'ala be merciful to them. The *Imams* are in unanimpus agreement regarding these four *Imams* that they were the *Imams* of the *madhaahib*. The *Shehu*, may Allah be merciful to him said in his *Tawfeeq al-Muslimeen*: "Each one of them were *mujtahid* in the religion, and their *madhaahib* are paths which connect to Allah ta'ala." He also said a little before that: "Verily the scholars of the *Sunna*, may Allah be pleased with all of them are agreed that whoever adheres to a *madh'hab* from these *madhaahib* will reach Allah safely and that *madh'hab* will connect them to Paradise."

<sup>12</sup> It is said that this expression: 'to continue (*amaa ba'd*)' is a mark of the beginning of speech, and Prophet Dawud, upon him be peace was the first to initiate it. It is said that this speech marker is a sign understood to mean the

## The Support of the Dedicated Worshippers and Skilled Professionals<sup>13</sup>

I have composed it in order to explain what Allah ta'ala says in His Book and what His Messenger says in his *Sunna* - concerning the science of the foundation of the *deen*, the sciences of the outward and inward branches of the *deen*.<sup>14</sup> I have not included in it the legal extractions of the scholars.<sup>15</sup> Abd 'l-Wahaab as-Sha'rani<sup>16</sup> mentioned in his ad-Durar 'l-Manthura Fi Zubad 'l-'Uluum 'l-Mash'hura, "Verily Allah has made all of His servants responsible only for what is explicitly established by the *shari'a*. What is meant here is that the pious worshipper and the adept believer, should act according to what is explicitly related in the Book and the *Sunna*, and not by what is legally extracted from it. The desired knowledge in the above is that which Allah ta'ala has explicitly made law. This is the knowledge for which the servant will be questioned

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commencement of judgment. Abu'l-Abass said: "The meaning of: 'to continue (*amaa ba'd*)' is 'to continue with what was being discussed from speech', so-and so, to the end of one's speech."

<sup>13</sup> *The Shehu* named it 'the Support of the Dedicated Worshippers and Skilled Professionals' because it is their foundation in the sciences which are obligatory upon them. The meaning of the expression 'support' here is that which they depend on in the religion. The people say: 'You are our support upon which we rely.' The meaning of the expression 'dedicated worshipper' is the one who is preoccupied with nothing but worship whose times are drowned in the varieties of worship and drawing near to Allah. The meaning of the expression 'skilled professional' is the one preoccupied with his production and earning a living for his family and dependents. He is the one whom the people are in need of in fulfilling their needs and requirements. Thus, the meaning of its name is that in this book is every *Qur'anic* verse and prophetic tradition, upon which the dedicated worship can rely upon and which the skilled professional requires in order to understand their doctrines of belief, and worship. Thus, their reliance are the same as the two significant matters which the scholars and Knowers of Allah rely upon in their legal extractions, independent judgments, gnosis and spiritual unveiling. As my spiritual master, the *Shehu*, may Allah be merciful to him said in his 'Umdat al-'Ulama: "It is because we have only placed in the book the verses of the Book and the prophetic traditions of the *Sunna*, as these are the reliance of the scholars in their independent judgments, and legal extractions. For this reason, may you arrive at what is correct, everyone who holds to these two will never go astray. It is related in the al-Muwatta that he, may Allah bless him and grant him peace said: 'I have left for you two matters which will never lead astray the one who holds on to them. They are the Book of Allah and the *Sunna* of His Messenger'."

<sup>14</sup> *The Shehu* divides the sciences of the *deen* into three divisions: [1] *imaan* (belief) which is the foundation of the *deen*; [2] *islaam* (surrender) which is the outward branch of the religion, and [3] *ihsaan* (spiritual excellence) which is the inward branch of the religion. He said in his 'Umdat al-'Ulama: "Realize and may Allah give us and you success, that the religion which our Prophet, may Allah bless him and grant him peace came with has its foundation and its branch. As for its foundation it is *al-Iman* and the science which authenticates *al-Iman* it is the science of the foundation of the religion. As for its branch it is divided into two divisions: an outward branch and an inward branch. As for the outward branch it is *al-Islam* and the science which authenticates *al-Islam* it is the science of the *shari'a*. As for the inward branch it is *al-Ihsan* and the science which authenticates *al-Ihsan* it is the science of the *haqeeqa*. Thus, *al-Iman*, *al-Islam* and *al-Ihsan* is the entirety of the religion. It is for this reason that he, upon him be blessings and peace said speaking to his Companions: 'Verily it was Jibril he came to you to teach you about your religion'. This was after Jibril had asked about its reality (*haqeeqa*), and he explained it as was related in the tradition of Muslim. In the expression of al-Bukhari he, upon him be blessing and peace said: 'Verily that was Jibril he came to teach the people about their religion'."

<sup>15</sup> This means from their independent judgments and from what has been extracted from the teachings of their schools of thought. This statement is decisive evidence that the methodology of *Shehu* Uthman ibn Fuduye', may the mercy of Allah be upon him, was established upon the Book and the *Sunna* and that he was not restricted by any *madh'hab* of the *madhaahib* of the *Imams* of independent judgment; along with the fact that he did not object to adherence to their teachings as he explained in his Tarweeh'l-Umma and in his Tawfeeq'l-Muslimeen. Therefore examine what he said in these two text at [www.siiasi.org](http://www.siiasi.org).

<sup>16</sup> He was the Knower of Allah, *Shaykh* Abu 'l-Mawaahib 'Abd 'l-Wahaab ibn Ahmad ibn 'Ali 's-Sha'raani al-Ansaari 's-Shaafi' 'l-Misri as-Sufi. He died in the year 973 A.H. (during the 15 th century C.E.). He was among the last of the right acting scholars who joined the *shari'a* and the *haqeeqa*. He had prominent and remarkable influence upon the thinking and methodology of *Shehu* Uthman ibn Fuduye' from the perspective of doctrine of beliefs, jurisprudence and spiritual purification..

about in the Hereafter. With all of that there is no harm in it and it is not difficult for anyone to obtain. In obtaining this knowledge, one is not in need of spending ones whole lifetime, nor to overcome obstacles. This is because its meaning basically entails performing certain actions and avoiding certain actions. That does not stop the common people from understanding it, contrary to what has been prescribed by the *mujtahids* from among the *Imams*. In reality, no one will be questioned in the Hereafter about what they have prescribed, along with the fact that in what they have laid down there is difficulty and harm. One is in need of an entire lifetime and to overcome many obstacles in obtaining this knowledge, as is well known.”<sup>17</sup>

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<sup>17</sup> These words are proof that the methodology of *Shehu* Uthman ibn Fuduye` in his doctrine of beliefs, his *mah`hab* and spiritual purification was constructed upon the Book and the *Sunna*, because this is easy and simple for the servants. He said in his *Najm`l-Ikhwaan*: “As for what will clarify for you that the *deen* of Allah is easy is the words of Allah ta`ala: ‘Allah desires ease for you He does not desire hardship for you.’ Allah ta`ala says: ‘He has not made in the religion that which is difficult’. He, upon him be blessings and peace said: ‘Verily the religion is easy, and no one is overly strict in the religion except that he will be overcome. Therefore guide one another, draw close to one another, give good news to one another and give mutual assistance to one another, in the morning, evening and with something during the late hours’. This was related by al-Bukhari. He, upon him be blessings and peace also said: ‘Facilitate do not make things difficult for one another. Give good news do not alienate one another.’ This was related by al-Bukhari in his *Saheeh*. It states in the *Talkhees al-Ikhwaan*: ‘He upon him be blessings and peace said: ‘The difference among my *Umma* are a mercy’. Abd`l-`Aziz said in his *ad-Durar`l-Multaratat*: ‘Apart of the generosity of Allah ta`ala is that the scholars differ. For if one is strict, then another is more accommodating. For the religion of Allah is easy, thus whoever has become strong in knowledge and his gnosis is sound will be strict against himself but easy towards people’. Ruyaym ibn Ahmad al-Baghdadi said: ‘Apart of the wisdom of a wiseman is to be expansive towards his brothers in legal judgments, but strict against himself in them. For being expansive is apart of adherence to knowledge and being constricting towards one’s own soul is from the judgment of scrupulous piety.’ *Shaykh* Abu Is`haq as-Shatibi said: ‘What is foremost with me in every legal issue is that the scholar of a particular *madh`hab* that he have two opinions in them. He makes the people act in accordance with one of them even if it is the less weighty one in order not to cause difficulties for them; and even if they adhered to following him in the stricter judgement at first; still the latter judgment should be adhered to. For if they tried to take on other than that then it would be confusing for the common people and will open the door of disputes.’ Abd`l-Wahaab as-Sha`raani said in his *al-Yawaqaet*: ‘I once heard Ali al-Khawaas, may Allah be merciful to him say: ‘Make effort in acting in accordance with joining together the teachings of the scholars. This is because actions in accordance with two opinions is foremost than invalidating one of them. By invalidating the opinions of anyone of them, you end up belittling and opposing the teachings of the scholars of the *madhaahib*. Whoever has attained the station of spiritual unveiling will find that none of the *Mujtahid Imams* went outside of the Book and the *Sunna* in any of their opinions; and he will witness directly that all of their opinions are extracted from the beams of the Light of the *shari`a*. This is because they followed upon the tracts of the Messengers. And just as it is obligatory upon you, O brother, to believe and accept everything which a Messenger, upon him be blessings and peace came with which conflicts with the outward rulings of your *shari`a*, likewise it is obligatory to believe and accept the soundness of what all the scholars of independent judgment have extracted, even when it conflicts with the rulings of the *madh`hab* of your *Imam*.’” These words from the *Shehu* Uthman ibn Fuduye` is conclusive proof that he was the vanguard of *Imam* al-Mahdi, because he manifested from the religion what the religion really is in reality and renewed it from its two sources: the Book and the *Sunna*, just as *Imam* al-Mahdi upon him be peace will do in the Last Days. For he will repeal from the earth the doctrines of the scholastic scholars, the *madhaahib* of the scholars of independent judgment and the spiritual paths of the people of spiritual purification. There will only remain the Pure Religion, for he will stop upon the traces of the Messenger of Allah, may Allah bless him and grant him peace and will not err. It is for this reason that he will incite the enmity from those who blindly follow the scholars of independent judgment and the scholars of doctrine as well as some of the *shaykhs* of the People of the path of spiritual purification; when they see that he is upon a doctrine of belief, legal rulings and spiritual path which is contrary to what their *Imams* and *Shakhs* adhered to, and Allah knows best.



## The Science of the Foundation of the *Deen* (*ilm usuul ad-deen*)<sup>18</sup>

I say and success is with Allah, realize that Allah ta`ala has established all of the foundations of the *deen* in the Mighty Quran: its divine (*ilaahiyyaat*); its prophetic (*nabawiyyaat*); and its after-life (*sam`iyyaat*).<sup>19</sup>

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<sup>18</sup> This means the science of Divine unity or the science of doctrine of beliefs, which are obligatory upon every responsible person to know and believe in, but it excludes the science of scholastic theology. *Shehu* Uthman ibn Fuduye` said in his *Fat'h'l-Basaa'r*: "The science of *tawheed* is divided into two divisions: [1] the foundations of the religion (*usuul'd-deen*), and [2] scholastic theology (*ilm'l-kalaam*). As for the foundations of the religion it is apart of the individual obligations (*furuud'l-ayyaan*) while scholastic theology it is apart of the collective obligations (*furuud'l-kifaaya*)." The meaning of individual obligations is every knowledge and behavior which is obligatory for each responsible person to know and act upon. As for the collective obligations they are the sciences and behaviors which if some of the responsible people learn and perform them, this suffices the remainder from learning and performing them..

<sup>19</sup> In this particular text, *Shehu* Uthman only took the proofs for all of the foundations of the religion from the *Qur'an*. This is because it is sufficient for the common people and for those whom Allah ta`ala has illuminated their innervision and researched insight to know Allah and what is related to Him from Divine Unity based upon what Allah ta`ala says Himself in His Clear Book. For in the *Qur'an* is the potion of the spiritual travelers, the drink of the spiritual disciples and the exquisite wine of the Knowers of Allah; where: '*each people knew their drinking place. So consume and drink from the Provision of Allah.*' In the beginning of the affair of the *Shehu* he attributed his doctrine of belief to the al-Ash`ariyya. However after the *Shehu* attained the spiritual stations of complete Spiritual Pole, independent judgment and reformer, he took his doctrine of beliefs (*aqeeda*) from the Infallible Book of Allah. This was his methodology and that of his disciples who took transmission from him as well as those who followed him, as his grandson, *Shaykh* Abd'l-Qaadir ibn Mustafa said in his book *al-Uhud wa'l-Mawaathiq*: "I have taken an oath and covenant to build my doctrine of beliefs (*aqeeda*) upon the verses of the *Qur'an* and not upon rational proofs and theological theories. For in that I am in the station of a blind follower (*muqallid*) and that which I adhere to blindly is the Infallible *Qur'an*. For if I were asked, for example, about the proof of the creation of the world; I would not answer with: 'The coming into existence of the non-essential qualities necessitates the coming into existence of their essential quintessence'. Nor would I answer with any other perspective from the science of scholastic theology. On the contrary, I would say: 'Allah ta`ala says: '*Allah is the Creator of everything*'. For there is no proof for me other than that'." He also said in his *Ma'arifaat'l-Haqq*: "What is obligatory to study is that which is easily understood for creatures to attain regarding the Creator. This understanding is attainable for anyone who has reason (*aaqil*), even if he is completely ignorant of the paths of scholastic theologians (*al-mutakallimeen*) and have not come across their technical terminologies (*istilaahaatihim*). Therefore, realize that and know it with certainty. If this were not the case, then it would be invalid for people to follow in the footsteps of the righteous early community (*iqtida'a bi's-salaf 's-saalih*); due to the lack of their acquaintance with such technical terminologies (*li'idam ittlaa'ihim `ala tilka al-mustalahaat*) and their failure of being occupied with it before the appearance of these theological heresies and errors (*dhuhuur 'l-bid'a wa' d-dalaala*). It was this that necessitated the development of this science and the causative factor behind its formation with the later generations." *Shaykh* al-Hatimi said: "Verily that which has come in recurrent succession is from the true paths that connect to knowledge. For the only objective we have when we refer to knowledge is to that which is decisive based upon what is known by the boundaries that we have learned it in which there is no doubt or uncertainty. For the Mighty *Qur'an* is established with us through successive recurrent transmission that It came from a person who claimed that he was a Messenger from the presence of Allah ta`ala; and that he came with Something as evidence of the truthfulness of his claim, and It was the *Qur'an*. Primarily it is not possible for anyone to oppose his claim because it is sound with us by successive recurrent transmission that he was the Messenger of Allah to us; that he came with this *Qur'an* which is with us today and he informed us that It was the Speech of Allah. Thus, all of this is well established with us as recurrent successive decisive transmission. Subsequently, real knowledge establishes that It is the Tidings of the Absolute Being and the Decisive Word...As a result the trully alert individual takes his doctrines of belief from the Mighty *Qur'an* because It stands in the place of rational proofs in Its evidence, since It is the Truth which: '*Falsehood can neither approach It from before It or behind It, a Revelation from the Wise Praiseworthy*'. Thus, with the establishment of this fundamental truth, the trully alert person is not in need of rational proofs, since he has attained the Conclusive Evidence above which the sword suspends...Whomever Allah provides with comprehension in It, knows Its true significance and distinguishes It from



### The Divine (ilaahiyyat)<sup>20</sup>

Allah ta'ala has established the creation of the Universe<sup>21</sup> by His words: "*And He is the one who begins creation and then renews it.*"<sup>22</sup>

He ta'ala has established that His existence is absolutely necessary (waajib 'l-wujuud)<sup>23</sup> by His words; "*That is because Allah, He is the Real.*"<sup>24</sup>

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all else. This is absolute knowledge and the true teaching and nothing beyond it has a real purpose. This awareness and understanding is equal with the person of insight and vision and the one blind. Beliefs based upon the *Qur'an* brings together those far and near. It fuses together the low and the high, and success is with Allah, there is no Lord besides Him." I say: Allah willing I have placed in the footnotes of this section some of what I took from my teachers regarding the intellectual proofs in the foundations of the religion, and from the secrets of some of the realized ones, so that it can be acceptable to those who are in need of that.

<sup>20</sup> This is knowledge of what is necessary with regard to the rights of Allah, what is impossible to Him and what is permissible for Him.

<sup>21</sup> The proof of the creation of the universe based upon reason is the necessity of the universe having attributes of in-time creation such as dynamic movement, stillness and other than these. Thus, that which necessitates having in-time created attributes is itself in time creation.

<sup>22</sup> Quran- *ar-Ruum* 30:27. The meaning of His exalted words: "*And He is the one who begins creation*"; that is to say, Allah is the One who begins creation either from dust or from pure non existence. He is the One who originated the creation without a primordial pattern. He thus originated it and then brought it into existence after it had been nothing. The words: "...and then renews it"; means as *Imam* Mujahid said: "That He originates creation then causes it to perish and then He will revive it for the Ressurrection." Or it means that He first creates it from water, and then He renews it gradually from creational state to creatonal state. As for the beginning of the creation of mankind, He creates it as a clot in the womb before it is born. As for its renewal, He revives it after death by the second blowing of the Primordial Trumpet for the Ressurrection. Thus, He makes what is known from the beginning of creation as a proof for what is hidden in its renewal, following the principle that: 'evidence for what is known acts as a proof for what is unknown'. He the Exalted also says: "*Allah created everything*"; that is to say, everything besides Himself. Because He is not created. We are able to extract from His words: "...who begins creation and then renews it" two Names from His Devine Names: the Orignator (*al-Mubdi'u*) and the Renewer (*al-Mu'eed*) as it has been related by at-Tirmidhi and Ibn Maja on the authority of Abu Hurayra in the prophetic tradition concerning the Beautiful Names of Allah. One of the most famous of the disciples of *Shehu* Uthman ibn Fuduye', the Knower Muhammad Tukur ibn Muhammad, may Allah be merciful to him said in his *Qira' 'l-Ahibaa*: "The one who has gnosis that He is the Originator, the Renewer, resorts in all things to Him, because all things are from Him and to Him they return. One can draw near to Allah by means of these two Divine Names through connection by resorting to Him in all things and by seeking His assistance in all matters. One can draw near to Allah by means of them through behavior by binding himself to Him in the beginning of the spiritual journey and renouncing the corrupt soul in it until the end. He should then bind the end of the journey to its beginning and bind its beginning to its end without any break or remissness. The specific properties of the first Devine Name (the Originator) is that it can be recited upon the stomach of a pregnant women during the pre-dawn hours 29 times if the fetus in her stomach is not established and is not moving down towards the cervix. Among the specific properties of the second Devine Name (the Renewer) is that it can be recited repeatedly in order to remember what was memorized when it is forgotten. It should especially be recited along with the first Devine Name...As-Sahrawardi said: Whoever persist in reciting it 99 times daily will have disclosed to him sciences and acquaintance with the spiritually elite of the world, as well as have his requirements subjected to him from every direction' Regarding ths Divine Name he also said: "Whoever is persistant in reciting it, his prestige and power will be increased. Whoever recites it daily 1000 times will have his perplexity removed and will be guided to that which has in it his general welfare."

<sup>23</sup> The proof of His absolute existence based upon reason is His bringing forth created beings from pure none existence into existence, because the existence of a phenomenon without a causative factor is impossible. Thus, none existence is impossible to Him.

<sup>24</sup> Quran-*al-Pilgrimage* 22:6. Allah sub'haanahu wa ta'ala indicates by means of this verse that everything in tangible existence besides Himself, in reality does not exist indepedently by itself, because it is subjected or coerced and is a conduit from the perspective of its essence. However, the Real Absolute Being has unconditional independent existence. This means that everything which possesses the attribute of existence besides Him exist because of the absolute necessity of His existence. The Absolute Being exist with an existence which is firmly established and undergoes no alteration or cessation. This is the reality of Allah ta'ala. It is said that the above cited

He ta`ala has established that **His existence is before-time**<sup>25</sup> (*qadeem*) by His words; "*He is the First*."<sup>26</sup>

He ta`ala has established that **His existence is continuous after-time** (*baaqi*)<sup>27</sup> by His words: "*And rely upon the Living who will never die*."<sup>28</sup>

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verse means that He is the Possessor of Right over His servants. It is also said that it refers to His Actions. Once Absolute Existence is established as a right for Him, then Its opposite which is non-existence (*`idam*) is impossible to Him. Thus, the meaning of *al-Haqq* is the Absolute Existent whose existence and divinity is the reality of realism. The Real or Absolute Truth (*al-haqq*) is the opposite of falsehood. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "Whoever recognizes that He is the Real forgets the remembrance of created things. Whoever adheres to reciting: **Laa ilaha illa Allah al-Malik al-Haqq al-Mubeen** (There is no deity except Allah, the Sole King the Lucidly Absolute Being.) everyday 100 times will be enriched beyond his poverty and will realize all of his affairs with ease. Whoever recites the name *al-Haqq* (the Real) by saying: *Yaa Haqqu* 1000 times everyday will have his character perfected and his inner nature will be made healthy."

<sup>25</sup> This means that there is no firstness or beginning to His existence. For the existence of Allah ta`ala was not preceded by non-existence. Thus, the Eternal pre-existence of Allah ta`ala in this respect is established and necessary for Him. And the opposite of pre-existence is in-time created existence, and this is impossible to Allah ta`ala. The proof for His pre-existence based upon reason is His omnipotence in bringing creation into existence, because that which is in-time creation is innately incapable of creating anything.

<sup>26</sup> *Quran-al-Hadid* 57:3. This verse means that there was no beginning to His Absolute Existence and that He existed in priority before every in-time created being. Thus, His Absolute Existence is intrinsic in His Essence and is not a causative factor of His Existence. Or the verse means that He was before everything without limit. This proves that coming forth in time (*huduuth*) is impossible to Him. For the First is He who has no beginning to His firstness. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "Whoever realizes that He is the First becomes absent from everything besides Him. The manner of drawing Near to Allah by means of this Name is related to returning to Him in the beginning of all things and at its ending. The manner in which one can behave in accordance with this Name is by being the first person to proceed towards good and the last of them connected to good. The special qualities of this Divine Name is that it brings about reunion and reunification, because the traveler who persists in reciting this Name by saying: '*Yaa Awwalu*', every Friday 1000 times will round up all his business affairs."

<sup>27</sup> The Attribute of Eternal Continuity means that Allah ta`ala has no end or termination. Which means He will not undergo annihilation, thus eternal continuity is necessary for Him forever. The opposite of eternal continuity is annihilation which is impossible to Allah either by reason or the *shari`a*. The proof of His Eternal Subsistence based upon reason is the permanence of His eternal pre-existence. That which has eternal pre-existence established for It, then non-existence or coming to an end is impossible to It.

<sup>28</sup> *Quran al-Furqaan* -25:58. The meaning of His words: "*And rely upon the Living*"; is rely upon the One that is eternally continuous; "...*who will never die*"; is that Allah is the One who has Eternal Life which cannot undergo death. For in reality reliance is placed upon Him over and above living creatures that will eventually suffer death. For when they die then those who relied upon them will be at a loss. A poet once said: "Let your Lord be the Source of your honor. Thus, your honor will be perpetual and well established. For whenever you seek honor from that which will die; then your honor will die with them." His Eternal continuity is also established by His words: "*Everything upon it is in annihilation. There only persist the Face of the Possessor Majesty and Honor*." This proves that extinction (*fanaa*) is impossible to Him.

He ta`ala has established that **His existence is unlike His creation** (*mukhaalif li khalqihi*)<sup>29</sup> by His words: "*There is nothing like Him.*"<sup>30</sup>

He ta`ala has established that **His existence is Independent** (*al-ghani*)<sup>31</sup> by His words; "*And Allah is the Rich beyond dependence.*"<sup>32</sup>

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<sup>29</sup> This means that it is not possible for Allah ta`ala to resemble in time creation, either in His Essence, His Attributes or His Actions; because if it were conceivable for Allah ta`ala to resemble in time creation which He originated and created in any manner then He would of necessity be in time creation like them. If He were in time creation like them, then His priority before time would not be established for Him. Thus, His in timeness is impossible. The proof that He is unlike creation by reason is His Omnipotence and Power in bringing creation into existence, because whatever is like a thing cannot bring that thing into existence.

<sup>30</sup> Quran- *as-Shura* 42:11. This verse means that there is nothing resembling Allah ta`ala in any manner. He does not resemble anything from His creation, nor does anything resemble Him. This verse decisively establishes the distinction between the Creator and the creation; for there is no actual resemblance between the two in meaning. The Attributes of the Eternally Pre-existent One jalla wa `azza is diametrically opposed to the attributes of creation; because creational attributes are never free of causality and effect, while Allah ta`ala is free of all that. Rather, He remains with His Divine Names and Attributes upon what He explained in His Own words: "*There is nothing like Him.*" Some of the realized scholars have said: "The Divine Unity establishes that His Essence does not have any resemblance among the creational essences nor is It inactivated by creational attributes." Al-Waasiti, may Allah be merciful said in addition to this meaning : "There is no essence like His Essence; there is no name like His Name; there is no action like His Action; and there is no attribute like His Attribute except from the perspective of verbal expression alone. His Pre-Eternal Essence is too majestic that It would have in time creational attributes; in the same manner that it is impossible that the essence of an in time creation possess pre-eternal attributes. This is the school of thought of the People of the Lord of Truth, the *Sunna* and the *Jama`at*." It is said that the meaning of His words: "*There is nothing like Him*", has two meanings. The first being that: He is not like a thing; thus the expression 'like' is introduced into the sentence as emphasis and corroboration to it, since there is a verbal distinction between it and the genitive particle *al-kaaf* (for resemblance), but both have the same meaning. The second is that it means: He is not like anything; where the genitive particle *al-kaaf* is interjected into the sentence for emphasis. This verse proves that resemblance to creation (*mamaathala*) is impossible to Him.

<sup>31</sup> This means that He is Independent of everything besides Himself, and that He is not in need of anything besides Himself, either in His Essence, His Attributes or Actions; because if He were in need of anything besides Himself, then He would of a necessity be deficient in time creation and other than Him would of a necessity have influence upon Him. All of this, however, is impossible with regard His rights. The evidence that Allah ta`ala is Independent of Essence based upon reason, is the existence of the permanence of His attributes of Power, Will, Knowledge, and Life, since the attributes of in time creation are not essentially described with these. The evidence that Allah ta`ala is Independent of any causative factor based upon reason is the permanence of His Pre-Eternity, since that which is Pre-Eternally Existent is not in need of a causative factor or activating force.

<sup>32</sup> Quran- *al-Fath* 47:38. This means that the entire creation is in need of Allah, while Allah is Independent of His entire creation. It is said that He is Independent of His creation as well as their worship of Him. This verse proves that destitution is impossible to Him. For the Independent is He who is not in need of any being for anything and that every being is in need of Him. This is the meaning of Absolute Independence and nothing besides Him shares in this attribute. The protected friend of Allah, Muhammad Tukur, may Allah be merciful to him, said in his *Qira'l-Ahibaa*: "This Name means that He is the One who is not in need of anything in His Essence, His Attributes or His Actions and that deficiency is not in any way connected to Him. Thus, whoever realizes that He is Independently Rich, has no need of anything besides Him, resorts to Him in all things, and stands in dire need of Him in all things. The one desiring to draw near to Allah by this Name through correlation is by always manifesting his poverty and neediness to Him. The special quality of this Name is that it causes the existence of well being in everything. For whoever recites this Name upon a sickness or affliction on his body or that of someone else, Allah will cause it to disperse from him. In this Name also is the secret of extensive wealth and it is among the Great Names of Allah for the one worthy of it."

He ta`ala has established that **His existence is One Alone** (*waahid*)<sup>33</sup> by His words; "Say: *He Allah is One Alone*."<sup>34</sup>

He ta`ala has established that **His existence is omnipotent** (*qaadir*)<sup>35</sup> by His words; "Verily Allah has power over all things."<sup>36</sup>

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<sup>33</sup> This means that Allah ta`ala is One in His Essence, One in His Attributes and One in His Actions. The evidence of His Oneness based upon reason is His bringing all of creation into existence, because if there were with Him a subsequent deity, then there would of necessity occur mutual opposition between them.

<sup>34</sup> Quran-*al-Ikhlaas* 112:1. This verse means that Allah ta`ala is Unique and Singular. The linguistic origin of the word: 'one' (*ahad*) is from 'unicity' (*wahada*), where the linguists exchange the *waw* for *alif*. This also establishes that multiplicity is impossible with regard to Allah ta`ala. The One is the Unique One who eternally remains One and who does not have another deity with Him. It is a Name which negates what is mentioned along with it from plurality, as Ibn Mandhuur said. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "Whoever realizes that He is Singular then with him nothing of the entire cosmos remains with regard to actual existence, nor non-existence. This is because the judgment of the existence of the cosmos being subsequent to His Existence is obliterated with the Oneness of His Essence. Through correlation the manner to draw near to Allah by means of this Name is that through His remembrance you should forget the remembrance of everything; that is to say, that through remembrance of His Affair you should forget all other affairs; and that you should not rise for other than Him in any circumstance. The manner in which one can draw near to Allah with this Name through behavior is that you must become singular in your worship of Him and in your covenant with Him over and above your own ambiguities and analogies in conformity with what is deserving of you. The special qualities of this Name is the appearance and manifestation of scholarly erudition and its effects until if this Name were to be recited by saying: '*Yaa Ahad*' 1000 times in seclusion and in a state of purification, there will manifest remarkable and mysterious knowledge to him by means of It based upon his innate strength or weakness"

<sup>35</sup> This means that omnipotence is an Eternal Attribute which is eternally established with the Essence of Allah ta`ala. There does not occur any affair in Allah's kingdom except by means of His power. If this were not so, then He would of necessity be impotent, however with regard to Allah impotence is impossible to Him. The proof through reason of His Omnipotence is His capacity to bring the entire creation into existence, because that which is impotent cannot bring anything into existence.

<sup>36</sup> Quran-*al-Baqara* 2:20. This verse means that Allah ta`ala is described by omnipotence. The entire Muslim *Umma* is unanimous regarding naming Allah ta`ala with the attribute of Omnipotence. For He glory be to Him is Omnipotent, Powerful and Empowering. The attribute 'omnipotent' is more intense in its description than 'powerful'. Az-Zujaji said that al-Hurawi said: "Omnipotence and power have one meaning, for Allah `azza wa jalla is Powerful, Empowering and Omnipotent over every creational possibility whether existent or non-existent." It is obligatory upon every responsible person to know that Allah ta`ala is Omnipotent, and He has power by which He acts. And He does whatever He wills in accordance with His knowledge and choice, and that He is not tyrannical with His power. It is also obligatory that they know that the servant and some created things also have limited power by which they earn what Allah has decreed for them through the course of natural custom. Thus this verse proves that incapacity (*'ajz*) is impossible to Him. For the Omnipotent is He who is Overpowering and Empowering, both which mean that He is the possessor of omnipotent ability, except that the Empowering is more informative in conveying the meaning of power resulting from simulation and acquisition; and that applies to things empowered by Him, and is impossible with regard His reality may He be exalted, yet it conveys the intensiveness of the meaning of His empowerment. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "Through correlation the manner of drawing near to Allah by means of this Name and the one preceding it is that one should 'be' by means of Him and for Him in every situation. For you should show gratitude to Him because of His governing care over you and you should raise all your concerns to Him by resorting to Him and being in need of Him, sometimes by completely surrendering to His omnipotence and in other times by leaving your own choice. The manner in which to draw near to Allah with these two Names through behavior is that you should demonstrate your inability in all things by means of His will, by denying your own ability, yet by applying the utmost limit of your strength in His obedience. Some of the wise have said speaking on behalf of Allah ta`ala: 'Be in the beginning as if you were My power through your severe earnestness, and be in the ending as if you were My might through your complete surrender and contentment.' The special qualities of the first Name (*al-Qaadir*) is Its influence upon strength because when it is recited by saying: '*Yaa Qaadir*' 100 times after praying two *raka'ts* for the forenoon prayer (*salaat 'd-duhaa*) he will obtain ability in his affairs especially at times of outer and inner helplessness. If it is recited after making ablution, then one's enemies will be conquered and you will triumph over them. The special



He ta`ala has established that **He has Will** (*muraad*)<sup>37</sup> by His words; "*He does what He wills.*"<sup>38</sup>

He ta`ala has established that **He is All-Knowing** (*`aleem*)<sup>39</sup> by His words; "*Verily Allah knows all things.*"<sup>40</sup>

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qualities of the second Name (*al-Muqtadir*) is that It causes the appearance of attentive management from his Lord and Master, for whoever recites it by saying: '*Yaa Muqtadir*' 10 times when he awakes from sleep Allah ta`ala will then take charge of all of his wishes until he will have no need to be concerned with their management."

<sup>37</sup> For 'will' here means objective and purpose. Will is an eternal attribute established with the Eternal Essence of Allah ta`ala and His Eternal Will embraces every creational possibility; for Allah does not create any affair in His kingdom that He does not will. Thus, the eternal attribute of Will is firmly established for Allah, and it is impossible for Him to be coerced. The proof through reason of His Will is the diversity and dissimilarity in the varieties of created things.

<sup>38</sup> Quran-*Huud* 11:107. This means that nothing that He wills can be prevented. Allah majestic be His Majesty and transcendent be His Names has described Himself with having Will. This entire universe with all of its wisdom, exactitude, harmony and laws, has the possibility of both existing or remaining in pure non-existence. Thus, it is then necessary for the One who singled the universe out for existence that He have Will. That which does not have will cannot specify some parts of creational possibilities with states of existence and times over and above its opposite. This verse proves that being compelled (*mukrah*) is impossible to Him. It has been related on the authority of Abu as-Safar who said: "Some of the people from among the Companions of the Prophet, may Allah bless him and grant him peace entered onto Abu Bakr, may Allah be pleased with him. They came to him in order to visit him while he was sick. They asked: 'Should we not call a doctor for you?' He said: 'He has seen me already.' They then said: 'What did he say to you?' He said: 'He says: *Verily I do whatever I will*.'" Thus, Will is necessary for Allah ta`ala because He is the One who advances and the One who postpones; since He is the One who advances all things and places them in its proper place, for whoever has the right of Eternal Priority in existence also has the right to advance things and thus has His Will firmly established for Him. Likewise, He is the One who postpones things and places them in their rightful place, which is the opposite of 'the One who advances' (*al-Muqaddim*), and It also establishes that His Will is necessary. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "Whoever has gnosis that He is the One who advances (*al-Muqaddimu*) and the One who postpones (*al-Mu'akhiru*) does not persist in a state from his states nor does he ever lose hope regarding his Lord in any situation. Through correlation the manner of drawing near to Allah through these two Names is by constantly being between fear and hope, by not giving up hope during afflictions and by being in a state of tranquility when receiving blessings. The manner of drawing near to Allah with these two Names through behavior is by advancing what pleases Allah and postponing your soul from what does not please Him. The special qualities of the first Name is for amazing strength and might during war and being redeemed during battles by reciting It while entering the battlefield by saying: '*Yaa Muqaddim*'. The special qualities of the second Name is that of being held back from committing any repulsive and shameful deed, for whoever recites it frequently by saying: '*Yaa Mu'akhiru*', will have opened for him the door of repentance (*tawba*) and fearful awareness (*taqwa*)."

<sup>39</sup> This means that Allah ta`ala is All-Knowing with an absolute knowledge that is all embracing and perfect. Knowledge is thus a timeless eternal attribute established with the Eternal Essence of Allah ta`ala, that completely knows every known thing, with a knowledge that is not preceded by lack of knowledge. This is so, regardless if the known thing is among those things that are necessary existent, impossible existent, or among the creational possibilities. For Allah ta`ala knows everything in accordance with the way all things are in reality. Thus, with regard to Him it is impossible for Him to be ignorant of anything. The proof through reason for His knowledge is the exactitude and meticulousness of all created things, because one ignorant of a thing cannot make it exact and meticulous.

<sup>40</sup> Quran- *al-Baqara* 2:231. This verse means that Allah ta`ala knows everything before its existence, after its existence and during its existence in a single degree because to Him all times are one. Or it means that He is All-Knowing of what He creates and He is the Creator of everything, thus it is essential that He be Knowledgeable of all things. For He is Knowledgeable and All-Knowing of all known things with a knowledge that is eternally pre-existent before-time perpetually singularly permanently established with His Eternal Essence. He describes Himself, glory be to Him, with Knowledge when He says: "*He revealed it by means of His knowledge and the Angels are witnesses.*" He says: "*For they know that It was revealed with the Knowledge of Allah*". He says: "*He makes them deficient in knowledge.*". He says: "*The female does not become pregnant nor does she give birth except by His knowledge.*" He says: "*And He has the keys to the unseen, no one knows them except Him.*" This proves that ignorance (*jahl*) is

He ta`ala has established that **He is Living** (*hayy*)<sup>41</sup> by His words; "*He is the Living*."<sup>42</sup>

He ta`ala has established that **He is All Hearing** (*sami`u*) **and All Seeing** (*baseer*)<sup>43</sup> by His words; "*I hear and I see*."<sup>44</sup>

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impossible to Him. For He is All Knowing with a knowledge of all things which is All-Encompassing outwardly and inwardly, specifically and generally in the most perfect manner conceivable. The Divine Name *al-`Aleem* (the All Knowing) has the conjugated form of *fa`eel*, which derives its etymological structure from the superlative form. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "He is All Knowing with reference to His Essence and He is All Knowing of what He created from knowledge of His creation. Whoever has gnosis that He is All Knowing of everything is attentively watchful of Him in all things; is content with His knowledge in all things; is firmly trusting in Him during all things and turns to Him for everything. Through correlation the manner of drawing near to Allah by means of this Name is through contentment with His knowledge as a part of religion. The manner of drawing near to Allah by means of this Name through behavior is by actively obtaining knowledge and its benefits. For one should be in need of knowledge since it is His affair regarding His worship glory be to Him. The special quality of this Name is that It is effective in acquiring knowledge and direct mystical awareness (*al-ma`rifa*). For whoever adheres to reciting this Name by saying: '*Yaa `Aleemu*' will come to know Allah with real gnosis of Him in a manner which befits Him."

<sup>41</sup> This means that Life is an eternal attribute appropriate to His majesty, which does not resemble the life of created beings in any fashion. The opposite of Life is death, which is impossible to Allah ta`ala, because if He were dead or could die, then it would not be sound to describe Him with the attributes of perfection. The proof of His Eternal Life through reason is the necessity of Him being described by Power, Will, Knowledge, All-Seeing and All-Hearing, because that which is dead or capable of dying cannot be intrinsically described with these qualities.

<sup>42</sup> Quran- *al-Ghaafir* 40:65. This means that He is eternally perpetual and will never die, with the meaning of being Eternally Living, and everything besides Him has life which is discontinuous not eternal. This verse proves that death (*mawt*) and annihilation (*fanaa*) are both impossible to Him. For He is the Ever Living which means that He is eternally continuous. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "Whoever has gnosis that He is the Ever Living who will never die, completely relies upon Him without relying upon that which will eventually perish. By correlation the manner to draw near to Allah by means of this Name is that he must be between His Hands like the dead man is in the hands of its washer. He should not move except by means of Him, either through His command or compelling, since he sees all things dead in relationship to His Eternal Life. The special qualities of this Divine Name is it establishes modesty and shame in all things. As-Shahwarardi said: 'Whoever recites this Name by saying '*Yaa Hayyu*' 300,000 will never get sick'."

<sup>43</sup> These two attributes are among the Eternal Attributes of Allah ta`ala, both are Pre-Existent and Eternally before-time with His Eternal Essence. By means of these two eternal attributes He is disclosed to all things heard and all things seen. His Hearing is without ears or eardrums or anything else which the hearing of created beings depend. Thus, its opposite, which is deafness is impossible with regard to Allah ta`ala. Likewise, His seeing does not resemble anything from the sight of any of His created beings. Thus, its opposite, which is blindness is also impossible with regard to Him.

<sup>44</sup> Quran- *TaHa* 20:46. The meaning of His words: "*I hear*", means 'I hear what has occurred between you two and Pharaoh, therefore I will make you two understand how to debate with him'. His saying: "*and I see*", means: 'I see what you two do and what he does. Nothing from that is hidden from Me.' This is an expression of a form of comprehension that no hidden thing is concealed from Allah ta`ala blessed be Him the Lord of the worlds. This verse proves that deafness (*samam*) and blindness (*`amaa*) are both impossible to Him. The meaning that He is All Hearing and All Seeing is that He perceives every heard thing and He perceives every seen thing. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his *Qira'l-Ahibaa*: "Whoever has gnosis that he is All Hearing and All Seeing is attentively watchful of Him in all his movements and stillness, until He never sees him where He has forbidden him to be or misses him where He has ordered him to be. It was once said to one of the wise men: 'With what can a servant use to help preserve his sight?' He responded: 'By his knowledge that Allah is gazing upon him.' The manner of drawing near to Allah by means of these two Names by correlation is by being attentively watchful in every word and deed. The manner of drawing near to Allah by means of these two Names by behavior is by listening to what He has commanded him, watching for what He desires from him and watching for what occurs from the commands of Allah for him, until his Lord becomes his actual hearing, seeing and hand with respect to His companionship with him, manifesting His secrets to him, befriending him and placing him in front of Him, devoid of claims of incarnation with Him or false claims of becoming one with Him. *For Allah is far exalted above what the unjust say about Him in loftiness and magnitude*. The special qualities of the first Name: *as-Samee`u* is its



He ta`ala has established that **He is a Speaker** (*mutakalim*)<sup>45</sup> by His words; *"And Allah spoke to Moses directly."*<sup>46</sup>

He ta`ala has established that **He chooses in doing a thing or leaving it undone**<sup>47</sup> by His words; *"And your Lord creates what He wills and He alone chooses."*<sup>48</sup>

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effectiveness in the answering of supplications, for whoever recites it by saying: 'Yaa Samee`u' on a Thursday after the forenoon prayer (*ad-duhaa*) 500 times will have his supplications answered. The special quality of the second Name: *al-Baseeru* is its effectiveness in bringing about success in one's affairs, for whoever recites it by saying 'Yaa Baseeru' before the Friday *juma`* prayer one 100 times, Allah will open for him his inner vision and make him successful in righteous words and actions."

<sup>45</sup> Speech is one of the Eternal Attributes that is Pre-Existent with His Eternal Essence. His Intrinsic Speech is not with letters, nor sound, nor does it resemble anything from the speech of humanity. His Intrinsic Speech, like all of the Attributes of Allah ta`ala, is unlike anything in creation. The opposite of speech, which is dumbness is impossible with regard to Allah ta`ala.

<sup>46</sup> Quran- *an-Nisaa* 4:164. The expression '*takleeman*' is a verbal noun that gives the linguistic significance of emphasis, meaning in this case, 'speaking directly'. This verse is evidence of the fallacy of those who say: 'Allah ta`ala created speech for Himself within the tree subsequently Musa heard it. On the contrary, the speech referred to in this verse is actual speech by which the Speaker, in this case, Allah ta`ala speaks to Musa directly. The proof through reason for His hearing, seeing and speech is the necessity of Him being described by attributes of perfection, because if He were not described by them, then of necessity He would be described by their opposites, which are deficiencies, and deficiency is impossible with regard to Allah ta`ala. This verse proves that dumbness (*bakam*) is impossible to Him. The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Diya at-Ta'weel* regarding the words of Allah ta`ala: '*He called out O Musa verily I, I am your Lord*'; here Musa said: 'I knew that It was the Speech of Allah', that is by his hearing it from every direction and by means of each of his limbs. Al-Baydawi said 'This is an indication that he encountered from his Lord speech directly and spiritually. Then this Speech manifested Itself in his body, and then It translocated to his senses jointly; for It became engraved in him in every particular bodily limb and from every direction.' It is for this reason that an obvious change was seen in the color of his hair and in his physique. In these words are proof that the Speech of Allah does not resemble the speech of anything in creation. He, upon him be blessings and peace has established that Allah azza wa jalla is a Speaker by his words, as related in the *Saheeh* of al-Bukhari on the authority of 'Adiy ibn Hatim: "There is not one of you except that he will speak directly to his Lord, and there will be no translator between Him and him, nor a veil Veiling Him." The apparent address in this prophetic tradition is to the Companions, however it embraces all the believers, those that are foremost in righteousness and those who are derelict.

<sup>47</sup> The proof by reason for the permissibility of His doing a thing and leaving it undone is the necessity of the overturning of the realities in the obligation of their necessities or their impossibilities; because if by reason something from the creational possibilities were necessary for Him, or if by reason they were impossible for Him, then of a necessity with regard to Him the creational possibilities would become necessary or impossible, and this is something that is unreasonable.

<sup>48</sup> Quran- *al-Qissas* 28:68. The meaning of His words: "*And your Lord*", O Muhammad; "... *creates what He wills*", to create, because the expression 'what' in this situation is a repudiation. Thus, the meaning of the verse is: Your Lord creates what He wills to create and chooses whatever He wills to choose. The meaning of His words: "... *and He alone chooses*" means that Allah ta`ala chooses whatever He wills; and it is for this reason that there is no object to the conjunctive verb 'chooses', which means that the choice of Allah ta`ala prevails in His Actions and by His existence He alone knows the wisdom hidden in His Actions. That is to say, that nothing in His creation can choose over His choice. This proves that being obligated or compelled is impossible to Him. For verily Allah has Will even though He takes no refuge in what He wills. Nor is He compelled by what He wills, nor in need of what He wills. For Will is Choice. Allah says to His Prophet Muhammad, may Allah bless him and grant him peace: "*Your Lord O Muhammad creates whatever He wills to create and chooses whomever He will for guidance, faith and righteous actions from His creation*"; or it means "*He chooses for existence and being from what was in non-existence and what was in the priority of His Eternal Knowledge He chooses them to be.*"

### Prophetic (*nabawiyyaat*):<sup>49</sup>

Allah the Exalted has established **the sending of the messengers** (*irsaalahu ar-risaalat*) by His words; "*We have not sent before you except men who received revelation.*"<sup>50</sup>

He ta'ala has established **the messengership of Muhammad** in particular by His words; "*Muhammad is the Messenger of Allah.*"<sup>51</sup>

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<sup>49</sup> This means knowledge regarding what is necessary with regard to the rights of the Messengers, what is impossible and what is permissible for them.

<sup>50</sup> Quran- *Yusef* 12:109. The meaning of His words: "*We have not sent before you...*", means before sending you O Muhammad. This expression is evidence that everyone who did not hear the invitation of Islam and died before the sending of the Messenger of Allah, may Allah bless him and grant him peace, is under the edict and ordinance of Allah ta'ala. However, every human who was born after him, upon him be blessings and peace, if he died in a state of disbelief, then he has died as a disbeliever, and this is regardless if he heard the invitation of Islam or not. His words: "...except men..." the verse is explicite in precluding specific species and gender, because He did not send Angels, women or infants as messengers. This is a refutation of those who say that Allah sent women as Messengers. In contrast to what some of the latter Maliki scholars such as Khalil ibn Is'haq and others said. For this expression 'men' in this particular verse is from the clear decisive verses of the *Qur'an* and it is not permissible to interpolate it other than its apparent meaning, as we did regarding the meaning of 'men' in the section of menstruation. His words: "...who received revelation", means My signs and miracles as an invitation to obedience to Me and designating worship solely for Me.

<sup>51</sup> Quran- *al-Fath* 48:29. In this verse is clear acknowledgment of the messengership of Muhammad, may Allah bless him and grant him peace, and it establishes the necessity of acceptance of everything that he came with. Among the many secrets of the expression: '*Muhammad is the Messenger of Allah*' is that it comprises twelve letters under which are subsumed the twelve foundations of *'aqeeda*, after the Divine Unity. The first being the obligation of the truthfulness of the Messengers, indicated by the letter *meem*. The second is the obligation of their trustworthiness indicated by the letter *haa*. The third is the obligation of their astuteness as indicated by the letter *meem*. The fourth is the obligation of their delivering what they were ordered to deliver to creation as indicated by the letter *daal*. Thus, that which is necessary with regard to the Messengers is established in the subject '*Muhammad*'. Likewise subsumed in this statement are the four opposite impossibilities of these necessities: the fifth is the impossibility of their lying as indicated by the letter *raa*. The sixth is the impossibility of them being treacherous as indicated in the letter *seen*. The seventh is the impossibility of them being in a state of heedlessness as indicated in the letter *waw*. The eighth is the impossibility of them concealing the message from creation as indicated by the letter *laam*. Thus, what is impossible to the Messengers with regard to their rights are established in the predicate: '*is the Messenger*'. Further, subsumed in this statement after these eight necessities and impossibilities are: ninth the permissibility of them having non essential human qualities which do not lead to deficiency in their exalted rank as indicated by the letter *alif*. The tenth is the obligation of believing in the Angels indicated by the letter *laam*. The eleventh is the obligation of believing in the heavenly books indicated by the second *laam*. The twelfth is the obligation of believing in the terrors of the Last Day indicated by the letter *haa*. Thus, what is permissible with regard to the rights of the Messengers as well as the remainder of the details of faith are established in the Majestic Name of Allah; such as belief in the Angels, the Books and the Last Day. The remainder of the foundations of the beliefs of the after life are subsumed in the fifteen letters indicated in the phrase: '*may Allah bless him and grant him peace*'. They are: death at its appointed time; the questioning of the graves, the punishment and blessing of the graves; the resurrection of the dead; the Gathering; the weighing of actions; the Reckoning; the giving of books of deeds; the Intercession; the Bridge; the Fire; the eternity of the Fire with its inmates, except for whom Allah wills; the Paradise; the eternity of Paradise with its residents; and the Vision of the believers of Allah ta'ala. Thus, within the expression: '*Muhammad is the Messenger of Allah, may Allah bless him and grant him peace*' are subsumed all of the foundations of the religion: its divine, prophetic and after life. In this expression are many secrets, benefits and *baraka*. The gnostic sage *Shaykh Muhammad Tukur* said in his *Qira'l-Ahiba*: "Some of the people of Allah say that whoever writes the phrase: '*Muhammad is the Messenger of Allah may Allah bless him and grant him peace.*'; 35 times after the Friday prayer and carries it on his person Allah will provide him with strength in obedience to Allah divine assistance for *baraka* and suffice him from the tricks of the devils. Whoever persists in gazing on that piece of paper while imagining the name of the Prophet, Ahmad, may Allah bless him and grant him, looking on it from the time of sunrise while sending blessings upon the Prophet, may Allah bless him and grant him peace, Allah will facilitate for him in that day the causative factors of happiness based upon his intention and the purity of his inner state. Whoever writes the above down, washes it with

He ta`ala has established that **he is the last of the Prophets** by His words; "*And he is the seal of the Prophets.*"<sup>52</sup>

He has established **the truthfulness** (*as-sidq*)<sup>53</sup> of the Messengers by His words; "*And indeed the Messengers told the truth.*"<sup>54</sup>

He the Exalted has established **their trustworthiness** (*amaana*)<sup>55</sup> by His words; "*Verily I am a trustworthy Messenger to you.*"<sup>56</sup>

He the Exalted has established the fact that **they have delivered the message** (*tabligh 'l-risaala*)<sup>57</sup> by His words; "*Those who deliver the messages of Allah.*"<sup>58</sup>

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water and gives it to someone suffering from full-blown fever, it will benefit him. Likewise it reduces the pains of poison of the creatures of this worldly kingdom like scorpions, snakes and the like."

<sup>52</sup> Quran- *al-Ahzaab* 33:40. This means that he is the last of the Prophets who has sealed them, or by means of him they were completed.. And Jesus, upon him be peace, when he descends after him will follow his religion, due to the fact that he is the last of the Prophets. Or it means that he is the one who has sealed prophethood and stamped it, thus this seal will not be broken by anyone after him until the establishment of the Hour. This proves that there will be no Prophet or Messenger after Muhammad ibn Abdullah, may Allah bless him and grant him peace. A Prophet (*nabiyy*) is a male whom Allah ta`ala has chosen and to whom He communicates with. He is sometimes sent (*ba`ath*) to a family, a village, a town or nation. Sometimes he is not sent to anyone. A Messenger (*rusul*), on the other hand, is a Prophet to whom Allah ta`ala reveals a divine revelation or heavenly book to be delivered to mankind. This revelation contains news of the unseen, threats, promises, laws and injunctions which are an obligation for mankind to believe and adhere to. Thus, every Messenger is of necessity a Prophet, but not every Prophet is a Messenger. Consequently, when Allah ta`ala says Muhammad is the seal of the Prophets, it also means that he is the seal of the Messengers. This is a proof against those heretical sects which claim out of their ignorance and error there was or is a Messenger after Prophet Muhammad. *Shehu* Uthman cited in his *Fat'hu 'l-Basaa'ir*, "It has been related in the as-Saheeh that the Messenger of Allah, may Allah bless him and grant him peace said to Hudhayfa, may Allah be pleased with him, 'Verily prophecy and messengership has ceased. There will be no Prophet after me and no Messenger after me'."

<sup>53</sup> This means that belief in the truthfulness of the Messengers upon them be blessings and peace is obligatory, and this verse also proves that lying is impossible to them. This is inconceivable either by reason or by law. The evidence based upon reason of their truthfulness is the fact that Allah ta`ala confirmed them by supporting them with miracles.

<sup>54</sup> Quran - *YaaSeen* 36:52. This verse means that their truthfulness is firmly established in what they delivered from Allah ta`ala; and that their lying in that is inconceivable. Or it means that the Messengers are truthful in everything they came with from their Lord, like death at its appointed time; the questioning of the graves; the punishment and blessings of the graves; the resurrection of the dead; the Day of Standing; the gathering of people in one Place on that Day; the giving of books of deeds; the weighing of actions; the Reckoning; the Basin of the Prophet, and his Intercession, may Allah bless him and grant him peace; the Bridge over Hell; the Hell Fires; the eternity of Hell with its people except whom Allah ta`ala wills; Paradise; the eternity of Paradise with its people; the Vision of the believers of Allah ta`ala in the Hereafter and other than these from the matters of the Unseen and signs of the Hour.

<sup>55</sup> It is necessary for the Messengers, upon them be blessings and peace to be trustworthy, which in reference to them means infallibility. It means that their outward and inward has been preserved from committing acts of disobedience; and that treachery, the opposite of trustworthiness, is inconceivable for them. The evidence based upon reason of their trustworthiness is the command from Allah ta`ala to follow and obey them in their words and deeds. Some of the scholars of *'aqeeda* subsume the necessity of them being sagacious underneath truthfulness and trustworthiness, as it is said in the *Jawhar't-Tawheed*: "And trustworthiness is obligatory regarding their rights, as well as truthfulness; and subsumed under that is sagacity." Sagacity means to be astute, discerning, circumspect and attentive which are required in contending or showing the falsity of those who deny their claim and in refuting their evidence. Thus, being a mindless simpleton is inconceivable for them.

<sup>56</sup> Quran - *as-Shu'ara* 26:107. This is with regard to what has been revealed from the revelation to me which demands your obedience and comprises what has been commanded of you to do and what is prohibited for you. This verse proves that treachery (*khiyaana*) is impossible to the Messengers. Or it means that they are honest in what they have delivered from Allah ta`ala. It is said that it means that they are dependable with regard those things between you, because they were known to be trustworthy and truthful before they were given prophethood; as Muhammad, may Allah bless him and grant him peace was known among the Quraysh.

He the Exalted has established the fact that **they marry** (*yatazawwaj*)<sup>59</sup> by His words; "*For We have made for them wives and descendants.*"<sup>60</sup>

He the Exalted has established the fact that **they eat food** (*ya'akulu at-ta'am*) **and buy and sell in the markets** (*yabi'una wa yashtaruna*) by His words; "*They eat food and they go through the markets.*"<sup>61</sup>

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<sup>57</sup> It is necessary for the Messengers to deliver from their Lord what was revealed to them; and the opposite is inconceivable, which is concealing anything which they were ordered to deliver. The evidence based upon reason of their delivering what Allah ta'ala ordered them to deliver to creation is their trustworthiness.

<sup>58</sup> Quran – *al-Ahzaab* 33:39. This means those who deliver to those they were sent as Messengers, the Divine revelations of Allah. This also establishes the Messengers' innate fear of Allah in failing to deliver that to them and that they do not fear anything besides Allah ta'ala. For it is Him that they fear in their deficiency in delivering to those to whom they were sent as Messengers, the Divine Messages of Allah. This proves that concealing (*kitmaan*) the message is impossible to the Messengers.

<sup>59</sup> The evidence based upon reason regarding the rights of the Messengers of the permissibility for non-essential human qualities such as marriage and other than that is the fact that these things occurred for them. This means that every non-essential human quality (*wasfin bashriyya*) which does not lead to deficiency in their high rank (*laa yu'addi 'ila naqsin fee maraatibihim 'l-'aliyya*) is permissible for the Prophets and Messengers: like eating, drinking, traveling, sickness, marriage, buying and selling. This is a proof against the Jews and Christians who impute faults and errors to the Prophets and Messengers. They claim that some of them committed adultery, drunkenness, incest, murder, treachery and open acts of disobedience to the laws of Allah. This is impossible for the Messengers and Prophets, may Allah bless them and grant them peace.

<sup>60</sup> Quran-*ar-Ra'd* 13:38; This means that Allah has given them children; and you Muhammad are just like them. Ignorance of the social transactions required for marriage and the raising of children is something far from the Messengers because they were sent in order to deliver the messages regarding these rights. Subsequently it is necessary for them to be like the people and to invite them to follow them in the correct manner of social interaction. It is said that this verse was revealed due to the fact that the Jews imputed faults to the Prophet, may Allah bless him and grant him peace regarding his many wives saying: "We only see that this man's main concern is women and marriage. If he were really a Prophet, then his prophethood would preoccupy him from women." Thus, Allah ta'ala revealed the above verse, reminding them of the affair of Prophets Dawud and Sulayman by His words: "*We have sent Messengers before you and have given them wives and descendents*"; which means Allah ta'ala has made them human beings and given them the same human aspirations required in this world's life, but Allah ta'ala has distinguished them with the Divine Revelation.. It is well known with the Jews and Christians that Allah gave Dawud, upon him be peace 100 women, and that Sulayman ibn Dawud had 1000 women: 700 of them were from matrimony and 300 were concubines, as al-Kalbi cited. And this was more than what Muhammad, may Allah bless him and grant him peace possessed, and it did not decrease anything from their prophethood or their station with Allah. Thus, Allah refutes them by means of this verse and establishes by it that non-essential human qualities such as marrying and having descendents (and other than this as what will follow) is permissible to them. Our Prophet upon him be blessings and peace had 12 women as az-Zuhri informed us. They are the Mothers of the Believers. Among them were his wives: *Sayyidat* Khadija bint Khuwaylid ibn Asad al-Asadiyya, the mother of all of his children except Ibrahim; *Sayyidat* Sawda bint Zuma' ibn Qays al-Aamariyya; *Sayyidat* A'isha bint as-Sideeq Abi Bakr at-Taymiyya; *Sayyidat* Umm Salama Hind bint Abu Ummaya al-Makhzumiyya; *Sayyidat* Hafsa bint Umar ibn al-Khataab al-Adiwiyya; *Sayyidat* Zaynab bint Jahsh ibn Ribab; *Sayyidat* Jawwayriyya bint al-Harith bin Abu Daraar al-Mustalaqiyya; *Sayyidat* Umm Habiba Ramla bint Abu Sufyan al-Ummawiyya; *Sayyidat* Safiyya bint Hayyi bin Akhtab ibn Sa'iya; *Sayyidat* Maymuna bint al-Harith bin Hazn al-Hilaaliyya; *Sayyidat* Zaynab bint Khuzayma ibn al-Harith ibn Abdallah al-Hilaaliyya; and his concubine the mother of Ibrahim Mariya the Coptic, may Allah be pleased with all of them. He, upon him be blessings and peace had seven children. They were: Fatima az-Zahra, Zaynab, Ruqayya, Umm Kulthum, al-Qasim, Abdullah, and Ibrahim. His descendents only remain from *Sayyidat* Fatima, the master of the woman of the world of her times, the woman who was a part of prophecy, and perspective choice of the Chosen One. She was the wife of the Lion of the Banu Hashim, the Panther of Allah, *Imam* Ali ibn Abi Talib, may Allah be pleased with both of them. Their children were: *Imam* al-Hassan, *Imam* al-Hussayn, Muhsin, Umm Kulthum and Zaynab, may Allah be pleased with them and their descendents until the Day of Judgment.

<sup>61</sup> Quran- *al-Furqaan* 25:7. This verse proves that entering the market places is permissible in order to conduct business and seek one's livelihood. It is well known that the Messenger of Allah, upon him be peace used to enter the market places in order to fulfill his needs; as well as to remind people of the commands of Allah and to invite them to



### The After-Life (*sam`iyyaat*):<sup>62</sup>

Allah the Exalted has established **the existence of Angels** (*mala'ika*)<sup>63</sup> by His words; "*All praises are due to Allah who originated the Heavens and the Earth and made the Angels into messengers, the possessors of wings.*"<sup>64</sup>

He the Exalted has established **the existence of death at its appointed time** (*mawt bi'l-ajli*)<sup>65</sup> by His words; "*When their appointed time comes, then they cannot postpone it nor push it forward.*"<sup>66</sup>

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Him. He would present himself to the diverse tribes in the market places in order to invite them to the Truth. In this verse and in the verses mentioned prior to it is evidence regarding the rights of the Messengers, upon them be blessings and peace, of the permissibility for every non-essential human quality which does not lead to deficiency in their rank and station. Thus, eating, drinking, and human transactions are permissible to them; just as being content, angry, modest, and fearful is also permissible to them. This also includes the permissibility of falling ill with a sickness which does not incapacitate them from delivering the Divine Message. All of these human qualities were witnessed by those present with them. Those who were not present received the news of this from continuous unbroken chains of transmission.

<sup>62</sup> The etymological root of this term is from the word 'hearing'; and it means what has been heard from the Messengers regarding the Hereafter, regarding death and what comes after it.

<sup>63</sup> It is obligatory for every responsible person to have belief in the Angels. This means that they should believe that everything out of necessity in the knowledge of Allah regarding the Angels is true and firmly established. This belief includes that the Angels exist, are noble, and are of a subtle spiritual substance. They were created from light, and do not disobey Allah in what He has commanded, rather they do exactly what they are ordered to do. They are able to transform their shapes into diverse excellent forms. They are not intrinsically described as male or female and they do not intermarry, eat, drink, or sleep. The Angels are divided into a multitude of diverse types. Some of them are the holders of the Throne of Allah ta'ala, like *Dadwayaa'eel*, *Dadfayaa'eel*, *Sattfayaa'eel*, *Attmayaa'eel*, *Kamkayaa'eel*, *Samkayaa'eel*, *Saamaya'eel* and *Zanjayaa'eel*. Some of the Angels carry the revelation, like *Jibreel*. Some of them transcribe and record, like *Raqeeb* and *'Ateed*. Some of the Angels are responsible for retrieving the spirits, like the Angel of death, *'Azraa'eel*. Some of them are responsible for daily sustenance, provision, the rains and the oceans, like *Mikaa'eel*. Some of the Angels are responsible for Paradise, like *Ridwaan*. Some of them are responsible for the Fire, like *Maalik*. Some of the Angels are responsible for the questioning in the graves, like *Munkar* and *Nakeer*. Some of them are responsible for the Guarded Tablet as well as blowing in the Trumpet to announce the Last Day, like *Israafeel*. And some of them are responsible for protection, like the Angels that descend during the day and night. Some of them are responsible for the preservation of books, paper and documents, like *Maytaataruus* and its troops, such as *Kaykatiju*. Some of them are responsible for the sending of blessings upon the Prophet, may Allah bless him and grant him peace; and other than these from the Noble Angels for 'no one knows the forces of Allah except Him.'

<sup>64</sup> Quran- *Faatir* 35:1. In His saying: '*All praises are due to Allah the Originator of the Heavens and the Earth*', 'Originator' means Creator. Its etymological root is from the word *al-fitr* – 'origin' and 'formation'. Ibn Abass said: I did not know what '*the Faatir of the Heavens and the Earth*' was until some Bedouin Arabs in their caravan came to me, and one of them said to another: '*Ana fatartuhaa*', (I originated it), meaning by that I am the one who initiated it. The etymological root of the *al-fatir* 'origin, means to milk the she-camel using your index finger and the thumb. What Allah ta'ala meant by mentioning the heavens and the earth, is the entire cosmos or universe. This indicates that the One who is able to originate things also has the ability to bring them back anew. His saying: '*and made the Angels into messengers*', means His messengers such as *Jibreel*, *Mika'eel*, *Israafeel*, and the Angel of death, upon all of them be blessings and peace. His saying: '*the possessors of wings*', means the owners of wings. Qatada said: "Some of them have two wings, while some have three, and some have four. They descend by means of them from the heavens to earth and ascend by means of them from the earth to the heavens. And their journey to and fro is like one moment. Thus, Allah ta'ala has made them into messengers." Yahya ibn Salaam said: "They have been made messengers to the Prophets." As-Sadi said: "They are made messengers of mercy or punishment to the servants." The above verse continues: "*He increases in the creation, that is in the wings of the Angels, as He wills.*"

<sup>65</sup> This means that it is obligatory to believe that all humans and the remainder of animals and sentient beings, the *jinn* and Angels do not die except after the completion of their appointed time, which Allah ta'ala has decreed for them, whether they die naturally or if they are killed by some secondary causative factor.

<sup>66</sup> Quran *Al-'Araaf* - 7:34.. His saying: "*When their appointed time comes*", means the time that is well known with Allah 'azza wa jalla. His saying: "*then they cannot postpone the Hour*", means they cannot postpone death even an

He the Exalted has established that the believers will be supported during **the questioning of the grave** (*su'aal al-qabr*)<sup>67</sup> by His words; *"Allah will support those who believe with a well established pronouncement."*<sup>68</sup>

He the Exalted has established **the punishment of the grave** (*`adhaab 'l-qabr*)<sup>69</sup> by His words; *"When you see the unjust in the hardships of death and the Angels with outspread hands (saying): Come out of the punishment if you can! This Day is the reward of disgrace!"*<sup>70</sup>

He the Exalted has established **the blessing of the grave** (*na'im 'l-qabr*) by His words; *"Then if he is from among those who are brought near, then for him will be refreshments and sweet smells and Gardens of ease. And if he be from among the Companions of the right-hand, then Peace for the Companions of the right-hand!"*<sup>71</sup>

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hour, nor less than that. Here the term 'hour' is specified because it is the name used to comprehensively describe the least amount of time. In the verse it is in the accusative case because it is an adverb of time. His saying: *"nor push it forward"*, is a proof that what is killed can only be killed at its appointed time. The appointed time of death is the moment of death, just as the appointed time of the Day of Requital means the time of Its commencement. Thus everything that has been given time has also been given an appointed time. The appointed time of a human is the moment that Allah knows that life will cease in him, without doubt. It is the time from which it is impossible for death to be postponed.

<sup>67</sup> It is obligatory to believe that the initial place that the deceased arrives at after death is the questioning by the two Angels in the grave. This means that Allah ta'ala returns his spirit, his hearing, and his sight. The two Angels then question him about his Lord, his religion and his Prophet. The deceased is thereafter blessed or punished based upon the excellence or weakness of his answer.

<sup>68</sup> Quran- *Ibraheem*:7:34. His saying: *"Allah will support those who believe with a well established pronouncement in this world"*, means in the grave because death occurs in this world and the dead remains there until they are resurrected. His saying: *"and the Hereafter"*, means during the Reckoning. Al-Maawardi narrated on the authority of al-Bara' who said: "What is meant by 'this world' is the questioning of the graves and 'the Hereafter' means the questioning during the Day of Judgment."

<sup>69</sup> Those who are blessed and punished in the grave according to the belief of the People of the *Sunna* are affected in their bodies and the spirit jointly.

<sup>70</sup> Quran- *Al-An'aam*: 6: 93. In His saying: *"And when you see those who have been unjust in the hardships of death"*, the hardships of death means the severity of the pains of death. His saying: *"and the Angels with outspread hands"*, based upon al-Hassan and ad-Duhaak means their hands are outspread with punishment and striking mallets of iron. Or it means their hands are outspread in order to seize their spirits. The meaning of 'outspread' means in order to strike, because the Angels strike their faces and backs. His saying: *"Come out of the punishment if you can!"*, means take yourselves out from the punishment if you are able to do so. This is a form of mockery. It is said that it means: Come forcefully out of the body, because the spirit of the believer is eager to come out in order to meet with its Lord, while the spirit of the disbeliever struggles and fights severely not to come out. In His saying: *"This Day is the reward of disgrace!"*, here the word *hawn* (disgrace) and *hawaan* (shame) have the same meaning.

<sup>71</sup> Quran- *Al-Waaqi'a* 56:88-9. In His saying: *"Then if he is from among those who are brought near"*, these are the Foremost (*as-saabiquun*). His saying: *"then for him will be refreshments"*, according to Ibn Abass and others it means: "Joy from this world's life." Al-Hasan said: "It is the spirit of mercy." Ad-Dukhaak said: "It is the spirit of relaxation and entertainment." Abu'l-Abass ibn `Ata' said: "The refreshment is the vision of the Face of Allah." His saying: *"and sweet smells"*, actually means the hearing of His speech and revelation. His saying: *"and Gardens of ease"*, means at death; for the Paradise with Its hidden refuge is waiting for him when he is resurrected. His saying: *"And if he be"*, means the person who dies is: *"from among the Companions of the right-hand, then 'Peace', (safety) for the Companions of the right-hand!"* This means that they will only experience that which has in it safety, for they will be made safe from the punishment of Allah. It is said that it means: You will be safe O servants from the things you dislike, for verily you are among the Companions of the right-hand. The strengthening particle 'verily' in the verse is omitted. It is said that it means: That he will be brought back to life with peace as a form of honoring him. In this respect the term peace or safety has three aspects. The first being the safety and peace obtained during the seizing of his spirit in this world, for the Angel of Death will give him the greetings of peace, as ad-Duhaak said. Ibn Mas'ud said: "When the Angel of Death comes in order to seize the spirit of the believer he says: 'Your Lord gives you the greetings of peace'." The second being the safety and peace obtained during his questioning in the graves, *Munkar* and *Nakeer* will both give him the greeting of peace. The third being the safety and peace obtained during the



He the Exalted has established **the Resurrection** (*al-ba`ath*)<sup>72</sup> by His words; "*And that the Hour is approaching, there is no doubt in it; and that Allah will resurrect those who are in the graves.*"<sup>73</sup>

He the Exalted has established **the Gathering** (*al-hashr*)<sup>74</sup> by His words; "*We will definitely round them up all together, and We will not abandon one of them.*"<sup>75</sup>

He has established **the giving of Books** (*ita'a 'l-kutub*)<sup>76</sup> by His words; "*And as for him who will be given his book in his right-hand.*"; regarding the believers<sup>77</sup>. "*And as for him who will be given his book in his left-hand.*"; regarding the disbelievers<sup>78</sup>.

He the Exalted has established **the weighing of actions** (*wazn 'l-`amaal*)<sup>79</sup> by His words; "*We will establish the Scales with equity for the Day of Standing.*"<sup>80</sup>

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resurrection on the Day of Judgment, the Angels will give him the greetings of peace before he reaches the place of Standing.

<sup>72</sup> This means when Allah ta`ala brings the deceased back to life, so that each of them can encounter the recompense of blessing or punishment that He had decreed for him.

<sup>73</sup> Quran- *Al-Pilgrimage* 22:7. His saying: "*And that the Hour is approaching, there is no doubt in it*", means that Allah ta`ala has brought an Hour into existence in in-time creation, in which the whole entire cosmos will be disrupted and unhinged, where the very heavens will vanish. His saying: "*and that Allah will resurrect those who are in the graves*", means that Allah ta`ala will resurrect the bodies of the deceased from their graves, from the stomachs of fish, and from the gist of birds. Then He will gather them to Himself in a single Day whose measurement from what humans measure will be fifty-thousand years. This is because His power and decree over everything is the same. So once the one witnessing this momentous Event sees His omnipotent power to bring some of the dead back to life, then this will necessitate him also realizing that He has the ability to revive everything in order to distinguish between those who were obedient, and disobedient, and those who were true and false.

<sup>74</sup> This means the Day that mankind will be mobilized in one place for the Reckoning, where all creation will be assembled. On this Day their actions will be reckoned and weighed on the Scales and each person will know his final destiny.

<sup>75</sup> Quran- *Al-Kahf*:18:47. His saying: "*We will definitely round them up all together*", means believers as well as disbelievers, We will gather them to the Stopping Place (*al-mawqit*). His saying: "*and We will not abandon a single one of them*", as it has been related in the Saheeh means: "Allah will gather the first of mankind and the last of mankind into one elevated ground. They will be arranged in ranks and will listen to the Caller with their eyes down cast."

<sup>76</sup> This means the books in which the Angels record everything the servant did in this world, from his beliefs, his words and his deeds. However, the Prophets, the Angels and those who will enter Paradise without any reckoning will not be given books because on that Day they will not be reckoned.

<sup>77</sup> Quran-*al-Inshiqaaq*: 69:19. His saying: "*And as for him who will be given his book*", means the one who will be given his book of deeds. In His saying: "*in his right-hand*", is a proof and evidence for redemption. Ibn Abass said as related by at-Tha`labi: "The first to be given his book in his right hand from this *umma* will be Umar ibn al-Khataab, and he will have beams radiating from him like the beams of the sun. It will be said: 'Where is Abu Bakr? And it will be said in answer: 'Far from the mark! Far from the mark! The Angels have already conducted him in a solemn procession to Paradise!'"

<sup>78</sup> Quran- *Al-Haaqa*:69:25. The meaning of His words: "*And as for him who will be given his book in his left-hand*"; means that those who will be given their book of deeds in their left hands.

<sup>79</sup> This means that the actions of everyone who is reckoned will then be weighed until the one who has no good deeds will become saddened in the presence of all to see. By means of the Scales, Allah ta`ala will manifest His Divine Justice in punishment and His Divine Pardon for sins. It is said that no one knows the true reality of the Scales, except Allah ta`ala. What is meant by the scales is the weighing of the actions of the servants. Ibn Umar said: "It means that the pages of the servant's actions will be weighed." It is said that the Scale is actually a Book in which is recorded all the actions of the entire creation. Mujaahid said: "The scales are good deeds and bad deeds themselves." He also said along with ad-Duhaak and al-A`amish: "The Scale and the Scales means Divine Justice and Judgment."

<sup>80</sup> Quran-*al-Anbiyaa*: 21:47. His saying: "*We will establish the Scales*" means the scales of justice. What is meant by these words is that the Scales this Day will be true and will include the questioning of the Messengers and those to whom they were sent. His words: '*... with equity...*', means that the Scales will be established with equity, which is one of the attributes of the Scales. The reason that the plural is utilized in this verse is because it will be according to

He the Exalted has established **the Bridge** (*as-siraat*)<sup>81</sup> by His words; "*So usher them to the bridge of Hell!*"<sup>82</sup>

He the Exalted has established **the Fire** (*an-naar*)<sup>83</sup> by His words; "*Verily We have prepared the Fire for the unjust!*"<sup>84</sup>

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what is just, contentment and examination from Allah ta`ala. Or it means that there will be equity between them in truth in the weighing of their good and bad deeds. Thus, he whose good deeds are preponderate over his bad deeds, his scales will be heavy. It is for this reason that we say: 'His good deeds wiped out his bad deeds.' While he whose bad deeds are preponderate over his good deeds, his scales will be light and his destiny will be Hell. It is for this reason that we say: 'His evil deeds wiped out his good deeds.' His words: '*...for the Day of Standing*', means for the People of the Day of Standing. It has been related on the authority of Samra ibn Fatik al-Asadi, who was among the Companions of the Messenger of Allah, may Allah bless him peace who said on the authority of the Prophet, may Allah bless him and grant him peace, who said: "The Scales in the Hand of Allah will elevate some people and humiliate some people. The heart of the son of Adam lies between the Two Fingers of the Fingers of the All Compassionate. If He likes He can cause it to go astray and if He likes He can make it straight." Allah ta`ala says: "*The Scales on that Day will be exact.*" It has been related on the authority of Hudhayfa who said: "The Possessor of the Scales on the Day of Standing will be Jibril, upon him be peace. Allah will say to Jibril: 'O Jibril weigh their actions'; and he will restore the rights of the victims of injustice. If they have no good deeds then their bad deeds will go to those who committed injustice against them. As a result a man will come to Allah with bad deeds equal to a mountain. It is for this reason that Allah ta`ala says: '*The Scales on that Day will be exact.*'"

<sup>81</sup> This means the Extensive Bridge placed over the Hell Fires, over which will pass the first of humanity and the last of them, each in accordance with his own actions. Some of them will cross it in the blinking of an eye. Some of them will cross it like the flash of lightning. Some of them will cross it like a gale wind. Some of them will cross it like a swift stallion. Some will walk hastily over it. Some will crawl across it on all fours. Some will creep across it on their bellies, while some will fall over from it into the Fire. Upon the Bridge will be Heavenly Dogs, no one knows their numbers except Allah, that will seize some of the people.

<sup>82</sup> Quran-*as-Safaar*: 37:23. His saying: "*So usher them to the bridge of Hell*", means make them journey towards it. It is said that the *Jaheem* (Hell) referred to in this verse is the fourth gate of the Gates of Hell

<sup>83</sup> This means the Abode of Divine Punishment, which Allah ta`ala has prepared for the disbelievers and the disobedient. It has seven Gates, each one represents a specific division in the Hell. The punishments in Hell are different varieties and divisions. The Hell Fires exist now and will remain, never to be extinguished. The disbelievers and the hypocrites will be in it forever. However those who die believing in the Divine Unity will not remain in the Fire forever, even if they committed major sins.

<sup>84</sup> Quran- *Al-Kahf*: 18:29. His saying: "*Verily We have prepared*", means We have arranged and made, "*the Fire for the unjust!*" This means for the rebellious disbelievers

He has established the **fountain called *al-Kawthar***<sup>85</sup> by His words; "Verily We have given you *al-Kawthar*."<sup>86</sup>

<sup>85</sup> It is obligatory to believe that every Messenger has his own Pond for whom those who were obedient from his *umma* will be gathered. It is also obligatory to believe that the Pond of the Prophet, may Allah bless him and grant him peace is the largest and the greatest of them and its name is *al-Kawthar*. As some of the scholars have said subsumed under the issue of the Basin of the Prophet, may Allah bless him and grant him peace, is the issue of the Intercession (*as-Shafa'at*); which is the intercession of the Messenger, the Prophets, the martyrs, the callers to prayer and the believers. The *madh'hab* of the People of Truth is that the intercession for those who unify Allah from among the communities of the Prophets but who have been disobedient sinners is true and real. These are the ones who will attain the intercession from the Angels, the Prophets, the martyrs and the righteous based on His words; "*Perhaps your Lord will raise you up to the station of Mahmud*." It has been related by at-Tirmidhi on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace was asked about His words: '*Perhaps your Lord will raise you up to the station of Mahmud*', and he said: "It is the intercession." And by His words; "*And your Lord will soon give to you and you will be pleasing to Him*." Ibn Ishaq said: "This 'giving' is success in this world and the 'pleasure' is the reward in the Hereafter." It is said that it is the Pond and the Intercession, as narrated by as-Sadi. It is said that it is the Intercession on behalf of all of the believers. It has been related by Ali may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah will allow me to intercede on behalf of my *Umma*, so much so until Allah *sub'haanahu* will say to me: 'Are you content O Muhammad?' And I will say: 'O Lord! I am content!'" And by His words; "*No one will give intercession except for him whom Allah is pleased with*." The sinful persons are not those whom Allah ta'ala is content with. Those with whom Allah is content for the Intercession are those who unify Allah.

<sup>86</sup> *Quran-al-Kawthar*:108:1. The Arabs name anything that is plentiful and bountiful in number, measurement and significance *kawthar* ('abundance'). The people of interpolation differ into sixteen different perspectives regarding the *Kawthar*, which was given to the Prophet, may Allah bless him and grant him peace: [1] it is a river in Paradise as related by at-Tirmidhi on the authority of Ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The *Kawthar* is a river in Paradise its boundaries are made of gold. Its course flows upon pearls and rubies. Its sand is more fragrant than musk. Its water is sweeter than honey and it is as white a snow." [2] It is the Pond of the Prophet, may Allah bless him and grant him peace at the place of Standing. `Ata said that the Prophet, may Allah bless him and grant him peace said as related in the *Saheeh* of Muslim: "Are you aware of what the *Kawthar* is?" We said: "Allah and His Messenger know best." He said: "It is a river which My Lord has prepared for me in which is much good." [3] The *Kawthar* of the Prophet, may Allah bless him and grant him peace is a Book. This was narrated by `Akrama. [4] It is the *Qur'an* as al-Hassan narrated. [5] It is *al-Islam*, as al-Mughira narrated. [6] It is the ease of the *Qur'an* and the uncomplicated nature of the *shari'a*, as al-Hassan ibn al-Fadl narrated. [7] It is the multitude of his Companions, his *Umma* and his faction, as Abu Bakr ibn `Iyaash, and Iman ibn Raa'ib narrated. [8] It is the abundant narrated traditions from him, as ibn Kaysaan narrated. [9] It is the raising and exalting of his remembrance, as al-Maawardi narrated. [10] It is the Light that is in his heart, upon him be peace that guides to Allah and cuts people off from other than Him. [11] It is his intercession, upon him be blessings and peace. [12] It is the miracles of the Lord, by which he guides the people who answer Allah's invitation, as at-Tha`labi narrates. [13] Halaal ibn Yasaaf said: It is 'There is no deity except Allah and Muhammad is the Messenger of Allah'. [14] It is learning jurisprudence in the religion. [15] It is the five prayers. And [16] it is magnitude in affairs, as Ibn Ishaq narrated. However, the soundest of these opinions are the first and second opinion because they are established in the narrations from the Prophet, may Allah bless him and grant him peace regarding the *Kawthar*. As for those who say that the Basin of the Prophet, may Allah bless him and grant him peace is his Intercession, Ibn `Atiya said: "Those who uphold that the scholars and the righteous will intercede, it will be for those who did not reach the Hell Fires, and is ensnared between the two places. Or they are those who reached the Hell Fires, but will have some good deeds. The Prophets will intercede on behalf of those who entered the Hell Fires from among the disobedient of their respective communities, who had been given signs but who failed to draw near to Allah and who had little knowledge of Allah except their common belief in Him. Then the Merciful of the merciful ones will continue to intercede on behalf of those who were completely drowned in errors and sins, from those who did not receive the intercession of the Prophets. As for the intercession of Muhammad, may Allah bless him and grant him peace, which will precede the reckoning this is exclusive to him." *Qadi* Abu'l-Fadl `Iyad said: "The intercessions of our Prophet, may Allah bless him and grant him peace on the Day of Judgment are five intercessions: [1] the Universal Intercession; [2] then entering people into Paradise without any reckoning; [3] regarding a people who unified Allah from his *umma*, who deserved the Fire because of their sins, but our Prophet, may Allah bless him and grant him peace will intercede on their behalf. For whomever Allah wills, he will intercede on their behalf and they will enter Paradise. [4] These are

He has established **the Garden of Paradise** (*al-janna*)<sup>87</sup> by His words; "*And they have been rewarded gardens and silk for their patience.*"<sup>88</sup>

He has established **the Vision of the Lord by the believers in the Hereafter**<sup>89</sup> by His words; "*Their faces on that Day will be gazing on their Lord.*"<sup>90</sup>

**These are the foundations of the Deen:** its divine (*ilaahiya*); its prophetic (*nabawiya*); and its traditional (*sam'iya*). Allah has established all of them in the Mighty *Qur'an*.<sup>91</sup> Whatever

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those who will enter the Hell Fires from among the sinners, and will be brought out of it through the Intercession of our Prophet, may Allah bless him and grant him peace, and by the other Prophets, the Angels and their brothers among the believers. [5] The additional rank in Paradise for some of its people and their being elevated in Paradise due to his Intercession."

<sup>87</sup> This means the Abode of Divine Reward and Eternal Blessings, which Allah ta'ala has prepared for the believers in the Paradise such as the Large-Eyed Pure Virgins, the eternal youth, the meat of birds as desired, rivers of sweet water, pure honey, and milk, whose taste never alters, wine which is a delight to those that drink it, and in It is what no eye has seen, nor ear heard, nor which has crossed the mind of mankind. Its guests are compatriots reclining upon couches facing one another. Allah ta'ala will remove every hatred from their hearts until they truly love each other joyfully. Their greetings to one another will be 'Peace'. The blessings that they will enjoy in the Abode of Peace will be eternal. The Paradise has eight Gates and is divided into different sections and ranks. The highest part of It is the Paradise of *Firdaws*. Its people will never taste of death nor will extermination ever approach them. The Paradise exist now in a Place that only Allah ta'ala knows.

<sup>88</sup> Quran- *Al-Insaan*:76:12. His saying: "*And they have been rewarded gardens and silk*", means that they will enter Paradise and will be dressed in silk. It is named silk in this world as well as the Hereafter and they will have whatever Allah ta'ala wills from His bounties. Men who dress in silk in this world will not wear it in the Hereafter. Allah ta'ala allows them to dress this way in Paradise as a recompense for its like that they were forbidden to wear in this world's life. His saying: "*for what they were patient*", means their patience against poverty. *Imam* al-Qurtubi said: "It means their patience during fasting." 'Ata' said: "It is their patience with hunger during the three days, which are the days of solemn oath." It is said that it means their patience in obedience to Allah and their patience against disobedience and what He has prohibited. It has been related by Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace was asked about patience and he said: "Patience is four types. The first type is patience against harsh conditions, which is foremost. Then there is patience when performing the obligations. Then there is patience in avoiding the prohibitions of Allah. And then there is patience against afflictions."

<sup>89</sup> The People of the *Sunna* are in unanimous agreement that the Vision of Allah ta'ala is among those things which are possible. This is based upon reason, made obligatory through textual evidence, and will happen in deeds for the believers in the Hereafter, excluding the disbelievers. It will occur without how-ness nor limitation. For Allah ta'ala will be seen, not in a place, a direction, without how-ness of encounter, without connection or radiation, or through the establishment of distance between the one observing and the One being observed. O My Lord count us among those who will enjoy the Vision of Your Essence and answer my supplications by the rank of *Shehu* Uthman Dan Fuduye', may Allah be merciful to him.

<sup>90</sup> Quran- *Al-Qiyaama*:75:22-23. His saying: "*Their faces on that Day*", means on the Day of Judgment. His saying: "*will be gazing on their Lord*", means they will be looking on their Lord in awe. His saying: "*in amazement*", means it will be an excellent and beautiful manifestation of Divine Blessing. One says in Arabic: "*Naddara wajha fulaanun*" (So and so's face was amazed), when his face glows with excellence due to some blessing. Likewise, Allah makes a person's face amazing, when He manifests excellence to him.

<sup>91</sup> This statement is conclusive proof that *Shehu* Uthman ibn Fuduye' constructed his doctrine of beliefs upon the Book and the *Sunna* after he had attained the station of independent judgment and reformation. Although in the beginning of his affair from 1187 until 1204 A.H. (1772-1790 C.E.), the *Shehu* attributed himself to the doctrine of the *Ash'ariyya* as it is clearly indicated in his many compositions composed during this period; yet from 1204 until his demise in 1231 A.H. (1790-1817 C.E.), he clearly transcended any formal association with any of the theological schools and based his beliefs (*aqeeda*) upon the verses of the Infallible *Qur'an* and the authentic prophetic traditions of the *Sunna*. This text, as well as his *Umdat'l-Ulama*, *Sawq'l-Umma*, *Mirat'-Tullab*, *Ihya's-Sunna*, *Tarweeh'l-Umma* and others composed during the later period of his reform movement and the establishment of Islamic sovereignty gives conclusive proof of his transcendence beyond the limitations of the theological schools; as he will indicate in this text.



we did not mention in it, realize that it is subsumed elsewhere in the book.<sup>92</sup> It is obligatory (*yajibu*) upon every responsible person (*mukallaf*)<sup>93</sup> to believe in it as it came to us.

**Abd'l-Wahaab as-Sha`raani** said in his ad-Durari 'l-Manthura fi Bayaan Zubad 'l-Uluum 'l-Mashhura, "All of these foundations are well known and established with every Muslim whose resides among the People of Islam, even if they can not discuss it as clearly as the scholastic theologians."

**He also said** in his al-Qawa'id 'l-Khashfiyya 'l-Muudiha li Ma`ni al-Sifaat 'l-Uluhiyya,<sup>94</sup> "How is it possible for someone to seek proof for the soundness of these meanings by his reason for what has been obligatory from the believers - by means of intellectual proofs after the definitive proofs have been established from the Quran and the *Sunna*. I am amazed in this time when gnosis of Allah is sought after by means of proof and how those who do not study these proofs is even called disbeliever. What was his state before he studied these proofs? Was he Muslim or not? Did he pray and fast or not? Was he firmly established on the oneness of Allah ta`ala in His kingdom and that Muhammad is the Messenger of Allah or not? For if he believed in all the above, then his state is that of the common believer. He should be left alone with what he has from *imaan* in accordance with his natural disposition (*fitra*). But if he did not believe in these matters except after studying the teachings of the scholastic theologians, then we seek refuge with Allah from that school of thought because this mis-education leads to someone leaving sound *imaan*."<sup>95</sup>

**He also said** in his al-Qawa'id 'l-Kashfiyya, "Realize O brother! that the scholars of Islam have not composed the books of scholastic theology (*ilm 'l-kalaam*) in order to establish in themselves or others knowledge of Allah ta`ala. They have only composed it as a deterrent against the opponents of the *deen* who are the philosophers and the *Mu`tazila*.<sup>96</sup> So the scholars, may Allah be pleased with them, only sought to establish definitive proofs against them in order to return them to the beliefs (*i`tiqaad*) of what is obligatory from *Imaan* in accordance with what the Messengers came with from their Lord." He then said, "Realize that whoever desires to

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<sup>92</sup> This means that it is subsumed in this book in another place; or it means that it is subsumed in the same chapter, but in another verse that is cited.

<sup>93</sup> The *mukallaf* (responsible person) is every male and female who has reached maturity. Maturity for the male is when there is sperm, pubic hair, facial hair or he reaches the age of eighteen. Maturity for the female is when her monthly period begins.

<sup>94</sup> The full name of the text is al-Qawa'id al-Kashfiyya al-Muwadiha Li Ma`ana as-Sifaat al-Ilaahiyya of *Shaykh* Abd'l-Wahaab as-Sha`rani in which, based upon the Path of the People of *Tasawwuf*, he answers the narrated issues regarding those who disbelieve in the science of scholastic theology. He completed it in the year 991 A.H..

<sup>95</sup> It is apparent from these words that *Shehu* Uthman ibn Fuduye`'s methodology (*minhaj*) in the doctrine of beliefs is built upon the verses of the *Quran* and the prophetic traditions of the *Sunna*; and not upon intellectual proofs and theological speculation. He said in his Tarweeh'l-Umma: "Realize that some people have elevated the science of *tawheed* beyond the reach of the rest of humanity to the extent of driving them away from it. However, there is nothing greater in rank than the science of *tawheed* and there is nothing nearer in ease to it. Allah ta`ala was content to make its attainment easy and with regard to facility drew it close to His servants. He further commanded them to adhere to the study of this science in a primordial judgment and decree, by His words: "Worship Allah and do not associate any deity besides Him." For the science of Divine Unity (*at-tawheed*) is simply that you do not associate any partners with Allah and that you know that there is neither a creator besides Him nor anything to be worshipped besides Him. Some of the scholars have said that this science is a sea without a shore (*bahr laa saahel lahu*), however by saying this they have turned people away from it. On the contrary, the science of *tawheed* is actually a sweet stream that we are able to simply wade in; but what has made it so immense has been the increased confusions invented by apostates."

<sup>96</sup> The *Mu`tazila* were a heretical group which emerged in 96 A.H. (748 C.E.) influenced by Hellenistic philosophy and advanced the view of free will and the creation of the *Qu`ran*.

protect his beliefs from deviation, corruption, and the skepticism of errors should take his beliefs from the Mighty *Qur'an* - for the whole of It is unbroken, infallible and definitive.<sup>97</sup>

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<sup>97</sup> Allah ta'ala says: "*We have not omitted anything from the Book.*" It is for this reason *Shehu* Uthman ibn Fuduye' said in his Kitab'l-Jami' that the proofs of the *Qur'an* are easier to comprehend than theological proofs. He also said in his Bayaan Ruju' As-Shaykh as-Sunusi 'An at-Tashdeed 'Ala 't-Taqleed Fi 'Aqaa'id at-Tawheed: "The discernment which is obligatory upon every responsible person is the discernment which causes tranquility to emanate in the heart." I say: that gnosis of Allah which emanates from His Infallible Speech is stronger than knowledge which results from mere mental reflection, because Allah ta'ala has not made the *Qur'an* 'except as *Good News for you and in order to bring tranquility to your hearts.*' Here, *Shehu* Uthman ibn Fuduye' was able to unravel the problematic issues of theology by simply returning us to what Allah ta'ala says about Himself in His Mighty Book. The *Shehu* also said in the same text after a little: "Real knowledge of Allah is not conditioned by having knowledge of the method of discernment developed by the scholastic theologians through their formulations and arrangements of rational proofs; or by refuting their conceivable uncertainties. Nor is it conditioned by having the capacity to comprehend and utilize the expressed precepts which occur to the heart." Out of a necessity the precepts of the scholastic theologians comprise ideas which are obscure, doubtful and dubious. However, in what Allah ta'ala says there is no uncertainty; because '*this is a Book in which there is no doubt, Guidance for those who are fearfully aware. Those who believe in the Unseen.*' In an unbroken narration the Mighty *Qur'an* establishes that It came with an Infallible Messenger, who brought It as a proof of his truthfulness. This is the Infallible *Qur'an*, so how can we not take our beliefs from It? The *Shehu* also said in his Bayaan Ruju': "There is no doubt that discernment attained in this manner is not difficult for the majority, if not all of the *Umma*, before the appearance of the End of Time in which knowledge will be taken away." Thus, with the establishment of this Immutable foundation, the common people and the elite do not require rational proofs or the theories of scholastic theology; since there has appeared the Definitive Proof about which Allah says: '*there is no doubt in It from the Lord of the worlds. Or do they say that he invented It? Rather It is the Truth from your Lord, so that you may warn a people whom no warner before you has come, so that they may be guided.*' The *Shehu* also said in his Bayaan Ruju': "The comprehension of Divine Unity is not conditioned by the ability to rationally formulate the proofs which the scholars have developed, nor to refute its conceivable uncertainties. Likewise it is not conditioned by the ability to master their precepts...because this is a function of scholars firmly established in knowledge. Its comprehension constitutes a collective obligation, such that when scholars of any region accomplish it, it then removes the responsibility in that region from others to master it." For (in spite of its nobility) the majority of the people are not in need of scholastic theology or its technical terminologies. On the contrary, only one person in a land will suffice in mastering this science, much like a medical doctor, an engineer or and astronomer. However, the scholarly jurist who knows the foundations of the religion and its branches is not like that. All the people are in need of him and require many like him from the scholars of the *shari'a* and the *Sunna*. All praises are due to Allah that this is what induced *Shehu* Uthman ibn Fuduye' to compose this text. The Umdat'l-Muta'abideen is sufficient and indispensable for us because it contains every issue which Allah will question us about regarding what has been made incumbent upon us from the religious responsibilities. The *Shehu*, also said in his Bayaan Ruju': "The beginner should beware of wasting effort in taking the foundation of his religion from the books which are replete with the theological arguments of the philosophers." Once a servant truly believes that the *Qur'an* is the Decisive Speech of Allah, then he should take his doctrine of beliefs from It without leaning towards faulty doubtful interpolation. This is because It '*is a Mighty Book, which falsehood cannot approach from before It or from behind It, It is a Revelation from the Wise and Praiseworthy.*' Here ends what he said and with its ending I end the commentary upon what the *Shehu*, may Allah be merciful said regarding the Foundations of the religion, and Success is with Allah. "*Our Lord give us good in this life and good in the Next Life and save us from the Punishment of the Fire.*"



## The Science of the Outward Branch of the *Deen* (*'ilm 'l-furu' at-thaahira*)<sup>98</sup>

### Pure Water<sup>99</sup>

<sup>98</sup> This means the science of jurisprudence or the science of the *shari`a*, which is the knowledge connected to the outward legal rulings which are obligatory for every responsible person to learn and act upon. The *Shehu*, said in his *Umdat'l-'Ulama*: "As for the outward branch it is *al-Islam* and the science which authenticates *al-Islam*, it is the science of the *shari`a*." The etymological root of the term *shari`a* comes from the word '*shara`a*' means to obtain water using the mouth. Thus, the meaning of *shari`a* in the language of the Arabs: 'is the course taken to water. It is the watering place for those who desire to drink and the course which the people take to it in order to get a drink from it and take water. Subsequently, its meaning in the religion is as *Imam* al-Layth said: "It is the local which slopes or inclines in the direction of the water. By this it is named *shari`a*, that which Allah has enacted for his servants from fasting, prayer, pilgrimage, marriage and other than this from the outward acts." I say: that the outward branch is the spring well of Divine realities because the secrets of the *shari`a* cannot be manifested except with the establishment of its outward principles. Thus, the outward branch is the locus for the manifestation of the inward and its sciences; as I will clarify, Allah willing. In this section the *Shehu* may Allah be merciful to him only cited the verses of the Mighty Book and the prophetic traditions of the *Sunna*, in order to clearly establish that the methodology of his jurisprudence during the final period of his affair was established upon the Book and the *Sunna*. However, I will cite in the commentary what he said during the beginning of his affair from the jurisprudence of the Malikis, as well as what the remainder of the *Imams* of the *madhaahib* said regarding these legal issues; so that the student may understand that the differences among the *Imams* is a mercy, that all of their teachings are correct, that their adherents will reach Paradise by means of them, and that they are paths to Allah ta`ala and His gnosis; as I mentioned previously. Thus, the science of the outward branch which comprise the obligations are an immense affair, to the point where it is considered a third of knowledge, and as it has been narrated by some to be half of knowledge. Ad-Daraqutni related on the authority of Abu Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said: "Learn the obligations and teach them to the people, for verily it is half of knowledge. It is the first thing that will be forgotten and it is the first that will be removed from my *Umma*." In the commentary I have cited the interpolation of the *Quranic* verses from Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him's *Diya t-Ta'weel*, and regarding the prophetic traditions I have cited the different opinions of the *mujtahid Imams*, as well as the methodology established by the *Shehu* in his '*Umdat'l-Bayaan*, '*Umdat'l-'Ulama*, *Sawq 'l-Umma*, *Mirat't-Tullab* and others; and by the Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him' mainly from his *Diya 'Uluum'd-Deen*. I have done this in order to establish the *Jama`at* and others upon the methodology of *Shehu* Uthman ibn Fuduye' in his jurisprudence, which was the Book, the *Sunna*, the differences of the four *Imams* and the teachings of the Maliki scholars.

<sup>99</sup> Realize that water is originally pure because it is the primordial secret of life itself. It is intrinsically an outward manifestation of the spirit because it is in its essence the means by which primordial life is provided to all. Allah ta`ala says: "*We have made everything living from Water*". Thus, water is the foundation of life in all things. Outwardly life within things exist because of the existence of water within them, while inwardly they exist because of the existence of spirit within them. It is for this reason that the scholars divide water into two types: soothing distilled water which has the highest degree of purity and purification, which is rain water. The other division of water is that which has not attained the level of palliation of the first, which is well water, springs and rivers due to the fact that this water flows from between rocks and is intrinsically commingled with the nature of the locale from which it springs or upon which it flows. This water varies in its taste; where some is sweet and pleasant, some salty and bitter, and some sour. While rain water has one state it is water which is wholesome, salubrious, unadulterated, savory, cool and fresh to the one who drinks it. It is intrinsically pure and it purifies. In the inward, pure water is an indication of the Light of Muhammad which is the origin of everything, as the Messenger of Allah, may Allah bless him and grant him peace indicated when Jabir asked him about the first thing which Allah ta`ala created. He said: "It was the light of your Prophet, O Jabir that He created. He then created every good thing from it, after which everything was created." Thus, rain water is a physical manifestation of the Light of Muhammad which is intrinsically pure in itself and purifies other than itself, and Allah ta`ala knows best. The Erudite authority of the Land of the Blacks *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him' said in his *Diya 'Uluum'd-Deen*: "The degrees of purification are four: the first is the purification of the outward from impurities and unclean things; the second is purification of the limbs from misdemeanors; the third is purification of the heart from blameworthy character; and the fourth is purification of the secret from everything other than Allah." I say: that each of these degrees has its water or what can take the place of it to purify it. He also said after a little: "Each time you commence to purify your outward, you should, if you are able, remember to purify your limbs from sins, purify your heart from despicable traits, and purify the secret from other than Allah. The purification of impurities is by means of ablution, ritual bath and striking pure

Allah ta`ala says, "*And We have sent down pure water from the heavens.*"<sup>100</sup>

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earth." Some of the People of Allah say that purification is five types: purification of the bodily limbs from ritual impurity, uncleanness and unclean things; purification of the bodily limbs from disobedience and heretical innovation, the purification of the soul from despicable and blameworthy character; purification of the intellect from indecent thoughts and doubt; and purification of the secret from seeing other than Allah. Each of these purifications are accomplished by means of the Light of Muhammad inwardly and outwardly by means of pure water, and Allah knows best.

<sup>100</sup> Quran-al-Furqaan 25:48. Shaykh Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Diya 't-Ta'weel: "This expression is significant regarding purification or water's ability to be utilized as a purifying agent from ritual impurities and impure matter. Pure water is unadulterated water which has not been altered in its color, taste and smell by that which is distinguishable from it, not intrinsically connected to it or engendered from it. Any extraneous matter which alters water by intermixing with it, then the water is unanimously not to be considered pure, but not when it is mixed with extraneous matter adjacent to the water, for this is unanimously considered pure; and this is the same for matter which is intrinsically apart of water which does not intermix with it, based upon the most famous opinion. There is no harm in fetid water found in the wilderness whose cause of alteration is unknown. If impurities fall into stagnant water, then it spoils its purity in the opinion of Abu Hanifa whether the water is a lot or a little. It is spoiled with Malik if it alters it. As-Shafi's opinion is the same as that of Abu Hanifa if the water is less than two large jars of water; and it is the same as Malik's if the water is equal to two large jars of water or more. As-Shafi's opinion of running water is the same as that of stagnant water. Abu Hanifa said that running or flowing water does not become impure if the traces of the impurities cannot be seen. This *Qur'anic* verse is an indication that if it is necessary to purify the outward limbs with water then it is even more appropriate to purify the inward from unclean base character traits, because the inward is the locus of Divine Secrets." Allah ta`ala says regarding the reason for the creation of pure water as an absolute purifying agent: "*And We have sent down from the heavens Water so that He may purify yourselves by it.*" He says: "*And He sent down upon you from the heavens Water so that He can purify yourselves by means of it, to remove from yourselves the filth and idolatry of Satan, in order to strengthen your hearts, and to make your feet firm by means of it.*" He says: "*He is the One who dispatches the winds as heralds from the very presence of His mercy, and We send down from the heavens Pure Water. In order to revive a dead land.*" He says: "*And We send down from the heavens Blessed Water and We cause to grow by means of it gardens and seeds of harvest; and lofty date palms which germinate regularly; as a provision for the servants; and We give life to a dead land; likewise is the Resurrection.*" He says: "*And Allah sends down from the heavens Water and gives life by means of it to the earth after its death. Verily in that is a Sign for a People who listen.*" Likewise Allah ta`ala says regarding the reason for the creation of the Light of Muhammad as an absolute purifying agent: "*There has come to you a Messenger from yourselves dear to him what afflicts you, deeply concerned for you and who is a mercy and kindness to the believers.*" He says: "*Allah has sent down upon you a Reminder as a messenger who recites to you the Clear Signs of Allah, in order to extract those who believe and do good deeds from darkness into the Light.*" He says: "*He is the One who sent down upon His servant Clear Signs in order to bring you out of darkness into the Light. Verily Allah is Kind and Merciful to you.*" He says: "*Alif Laam Raa. A Book which We have sent down to you so that you may extract mankind from darkness into the Light, by the permission of their Lord to the Path of the Mighty and Praiseworthy.*" He says: "*He is the One who delegated to the unlettered a Messenger from among themselves who recites to them His Signs, purifies them and teaches them the Book and the Wisdom; even though before they were in manifest error; and others from among them whom they have yet to encounter, for He is the Mighty the Wise.*" He says: "*Take from their wealth charity in order that you may purify and clean them by means of it; and pray upon them. For verily your prayers is tranquility for them, and Allah is the Hearing and Knowing.*" He says: "*Allah has indeed favored the believers when He commissioned to them a Messenger from among themselves who recites to them His Signs, purifies them and teaches them the Book and the Wisdom, even though before that they were in manifest error.*" He says: "*We have not sent you except as a bearer of Good News and a warner; a Qur'an which We detailed in order that you may rehearse it to mankind piecemeally; and We revealed It as a Revelation.*" He says: "*We have only sent you to all of mankind as a bearer of Good News and a warner, however most of mankind do not know.*" And finally He says: "*We have not sent you except as a mercy to all the worlds.*" In each of these verses are indications of the correlation between Pure Water which Allah ta`ala sends down from the heavens in order to purify mankind, and that of the Light of Muhammad which Allah ta`ala sent down in order to bring mankind out of the darkness into the Light, to purify them and to teach them the Wisdom, and Allah knows best.

He, peace and blessings be upon him said: "Allah created water pure.<sup>101</sup> Nothing contaminates it<sup>102</sup> except what changes its color, its taste and its smell."<sup>103</sup> This prophetic tradition was related by Ibn Maja.<sup>104</sup>

<sup>101</sup> The *Shehu* said in his *'Umdat'l-Bayaan*: "Pure water (*maa'u taahir*) absolutely eliminates ritual impurity (*hadath*) and it removes that which is judged as filth (*khathath*). It is that which applies to the name water without qualification and which is not altered in its color, taste and smell by anything which would usually alter it by pure things or impure things. Pure water is not impaired by that which is in proximity to it, even if it is impacted by grease, by the smell of tar, the container of the traveler, by something which grows out of it, or by something at its bottom; like salt." The meaning of his words; "eliminates ritual impurity (*hadath*) and it removes that which is judged as filth (*khathath*)" by means of unadulterated water is regardless if the water is sweet or salty. It has been related by at-Tabaraani on the authority of Abdallah al-Mudlaji that he once went to the Prophet, may Allah bless him and grant him peace and said: 'O Messenger of Allah, verily we ply the seas and we bring with us limited amounts of water, which if we use for ablution we will become thirsty; can we make ablution from the sea water?' He said: "Its water is pure and what dies in it is permissible." Al-Hamidi said that as-Shafi' said: "This prophetic tradition is half of the science of purification."

<sup>102</sup> This is in the opinion of Malik due to its abundance because abundant water means that which equals to or exceeds two great jars and it is not altered by what falls into it by these things. Abundant water is not made impure by anything which does not alter it. His proof being the prophetic tradition: "When water reaches the equivalent of two great jars then it cannot be construed as being impure." *Shaykh* Ahmad ibn Naqib al-Misri said: "Two great jars is equal to approximately five hundred Baghdadi liters."

<sup>103</sup> Thus, when impurities fall into water and it does not predominate its smell, color or taste then knowledge of the state of the pure water is known. This is because these impurities would be altered by the nature of the water which predominates it and thus it can no longer be considered impurities or filth. It is therefore necessary to make ablution with this water as it has been verified by a group among the *Imams*, except when the amount of the water is equal to two great jars or less, then there is no unanimity regarding it. This has been specified in the prophetic tradition related by Ibn Abass that he upon him be peace said: "Water is not made impure by anything." This prophetic tradition is sound as narrated by al-Bukhari, Muslim, an-Nisaai, at-Tirmidhi, Ibn Khuzayma and others. *Shehu* Uthman ibn Fuduye' said in his *Mirat't-Tullab*: "It says in the *'Umdat'l-Bayaan*, the commentary upon the *al-Akhdari*: 'When water is altered in its color and taste, then it is considered impure by consensus. However when it is altered in its smell, then it is considered impure based upon what is well known from the Maliki school of thought. It has been related by Ibn al-Majushun: 'Water is not considered impure by the alteration of its smell.' It says in the *Miftaah as-Sadaad* the commentary upon the *Irshaad as-Saalik*: 'There is no disagreement regarding the first two, meaning the color and taste of water'. Abd'l-Malik said: 'There is no negative consequence regarding the alteration of the smell of water, but the most famous opinion is contrary to that.' I say: Those who give no consideration to the alteration of the smell of water rely upon the fact that it was omitted in some of the above narrated prophetic traditions. Al-Kharaashi said in his commentary upon the *al-Mukhtasar*: 'When the author said: '...as long as it is not altered in its color, taste or smell', the author mentioned the color before the taste due to the rigor of the disagreement regarding it, otherwise it is obligatory to give precedence to taste because of the agreement regarding it. He mentioned the smell last due to the weakness of the difference regarding it, because the most famous opinion in the Maliki school of thought is that the alteration of the smell of water harms it as Ibn 'Arafa and others explicitly stated.'"

<sup>104</sup> He was Abu Abdallah Muhammad ibn Yazid known as Ibn Maja. He was a traditionist, a legal proof and a scholar of *Qur'anic* exegesis. He authored the *Sunan*, the *Tarikh*, as well as his *Tafseer*. He was born in the year 209 *hijra*. Ibn Maja was a guardian and truthful reviewer of the prophetic traditions who possessed vast knowledge. He died on Monday, and was buried Tuesday eight days remaining from *Ramadhan* in the year 273 A.H... This prophetic tradition was related on the authority of Abu Amama al-Bahili, the Companion of the Messenger of Allah, may Allah bless him and grant him peace, who eventually settled in the city of Hams. He was a transmitter of an exceeding amount of knowledge. It was related on the authority of Abu Ghalib on the authority of Abu Amama who said: "Once the Prophet, may Allah bless him and grant him peace sent me to Bahili. I went to them and they welcomed me by offering me food which was forbidden. I said to them: 'I came in order to prohibit you from this food. I am the messenger of the Messenger of Allah so that you may believe in him.' However, they denied me and rejected me, so I went off by myself hungry and exhausted. I soon fell asleep and there was brought to me in my sleep a drink of milk, from which I drank and became so full that my stomach grew. When I had awakened, some of the people rebuked them for their treatment of me and said: 'A man from among the best and most noble of you has come to you and you reject him in this manner?!' They then bought me permissible food and drink, but I said: 'I have no need of it, verily

## **The Ritual Bath (*ghusl*) from Ritual Impurity (*janaaba*)**<sup>105</sup>

Allah ta'ala says, "*And when you are in a state of ritual uncleanness purify yourselves.*"<sup>106</sup>

Allah has given me to eat and drink.' When they looked at my physical condition, they all believed as a result." Al-Mada'ini and many scholars said that Abu Amama died in the year 86 A.H.. This particular prophetic tradition is evidence with those who adhere to the Maliki *madh'hab* that water is only made impure by what changes it in its color, taste and smell. And with its completion ends the section on the pure water, and success is with Allah.

<sup>105</sup> The linguistic meaning of the term 'the ritual bath' (ritual bath) is the complete bathing of the entire body. Its meaning according to the *shari'a* is the inundation of water over the entire body and to follow the flow of water with rubbing, with the intention of removing impurities or to make permissible an obligation; which is performed based upon a designated order and specific number. The *Shehu* mentioned the issue of ritual bath before mentioning the issue of ablution because it is obligatory upon the person entering Islam to first ritually bath of his entire physical body. The religious bathing of the body has been made lawful for many circumstances. Among them is the bathing for entering Islam, as we mentioned; then the ritual bath for the release of ejaculation fluid if it is known; then the ritual bath when the same is released without knowledge, like when one discovers ejaculation fluid and does not recall having a wet dream; then the ritual bath for the release of ejaculation fluid involuntarily and not for the purpose of pleasure; then the ritual bath due to the touching of the two private parts of the opposite sex; then the ritual bath of the woman menstruating; then the ritual bath of the woman who has completed her menstruation but has not been completely purified, which she does for each prayer; then the ritual bath from the blood of afterbirth; then the ritual bath of the day of Friday and its prayer; then the ritual bath of adorning the pilgrimage garb; then the ritual bath for entering Mecca; then the ritual bath for stopping at Arafa; then the ritual bath for the one who washes the deceased. For each of these ritual baths there is a legal judgment from the *shari'a* which is specific to it, and contains a secret from the Divine realities which is designated for it. The meaning of the ritual bath with the People of Allah is the diffusion of the purification of the soul from all that is connected to it from the blameworthy expenditure of its traits. For ritual impurity (*janaaba*) to them is remoteness from Allah ta'ala and remoteness from the abodes of servitude. For this great purification cannot apply except with the overflowing of the Lights of Muhammad, which are all of the praiseworthy characteristics, over the intrinsic attributes of the soul until it is purified from its remoteness from Allah or purified from the abodes of servitude.

<sup>106</sup> Quran- *al-Ma'ida* 5:6. The meaning of this verse is that if you become affected by impurity before the establishment of the prayer, or before you stand for the prayer, then purify yourselves. Abdallah ibn Abass said: "The expression *a state of ritual uncleanness* is an appellation which Allah uses to mean the touching, feeling and copulation of sexual intercourse." *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Diya't-Ta'weel*: "The expression *purify yourselves* means to be utmost purification by bathing the entire body. Its origin is from the expression 'to purify yourself', ...which means that the diffusion of water over the entire body is considered an obligation by consensus along with rubbing (according to Malik, but contrary to as-Shafi', Ahmad and Abu Hanifa). Likewise with continuity accompanied with mentioning the name of Allah, ability and intention (contrary to Abu Hanifa). All of these, according to the Malikis are the obligations of ritual bath. Abu Hanifa, however also makes the rinsing of the mouth and sniffing water into the nose and blowing it out among the obligations; while as-Shafi' makes the running of the fingers through the hair and undoing braids among the obligations. It is narrated in the *Saheeh* of al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace said: 'When a man sits in between the fore-parts of a woman and makes effort with her, then ritual bath becomes obligatory' The term 'fore-parts' means a part of a thing. It is said that this refers to her hands, and legs. It is also said that it refers to her legs and thighs between the ankle and thighs. It is said that it refers to her thighs and pelvis. It is said that it refers to her thighs and labia. It is also said that it refers to the four lips of her private part. Al-Azhari said: 'The fore-parts refer to the two inner lips of the woman's vagina and the two outer lips of the labia.' *Qadi`Iyad* said that the soundest opinion was that it referred to the four lips of her private part; while Ibn Daqeeq al-Eid said that it referred to the woman's hands and legs saying: 'It is closest to the reality or it is the reality in sitting. The expression 'makes effort with her' is an appellation itself of sexual intercourse which suffices from saying it directly and it means to reach a point of physical effort. It is said that it means work hard with her utilizing the movement of the body; or to reach an extreme level of effort in interaction with her.' *Imam* an-Nawwawi said: 'The prophetic tradition means that the obligation of the complete ritual bath is not depended upon ejaculation, although one can assume that what was meant by 'making effort' is ejaculation since it is the goal of the affair of sexual intercourse, but there is no clear evidence for that. The correct answer is that the explicit absence of the mentioning of ejaculation in what has been narrated in the above mentioned prophetic traditions negates this interpolation. In the narration of Muslim by way of al-Waraq on the authority of al-Hassan where it states in the last of the prophetic tradition: '...even if there is no ejaculation'. This also occurred in the narration of Qatada which was related by Abu Khuthayma in his *Tarikh* on

It has been related in the Saheeh of al-Bukhari<sup>107</sup> on the authority of A'isha<sup>108</sup> may Allah be pleased with her who said; "When the Prophet may Allah bless him and grant him peace used to make *ghusl* from ritual imurity,<sup>109</sup> he would began by washing his hands.<sup>110</sup> He would

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the authority of `Afan who said that Himam and Abaan narrated to me saying that Qatada narrated to us; and they mentioned the prophetic tradition where in the end, he upon him be peace said: '...if he ejaculates or does not ejaculate.' This is similar to what was narrated by ad-Daraqutni and was verified by way of Ali ibn Sahl on the authority of `Afan and what has been likewise narrated by Abu Dawud at-Tayalisi on the authority of Hamaad ibn Salma on the authority of Qatada. Thus, the meaning of the prophetic tradition is that the obligation of the complete ritual bath is not conditioned by the emission of sperm. Rather, whenever the head of the penis enters the vagina, "then purify yourselves", that is to say the the complete ritual bath is then obligated upon both the man and the woman. The command in the verse is to take a complete bath with water and to purify oneself by means of it before entering into the prayer which has been established. This is depended on there being a means of access to water in order to perform the obligatory purification. The scholars are unanimous regarding the obligation of this purification from the two forms of impurities: the confirmed release of spermatic fluid during sleep or in the waking state whether from a man or woman.

<sup>107</sup> He was *Imam* Abu Abdallah Muhammad ibn Isma'il ibn Ibrahim ibn Mughira ibn Bardaziya 'l-Bukhari al-Ja'afi, the author of the al-Jaami' as-Saheeh. He was born in the month of *Shawaal* in the year 174 A.H. [810 C.E]. Muhammad ibn Ahmad ibn al-Fadl al-Balkhi said: "I heard my father say: 'Muhammad ibn Isma'il lost his eyesight when he was young, and his mother saw Ibrahim the Friend of Allah, upon him be peace in her sleep who said to her: 'Allah has returned your son's vision to him due to the copious amount of your weeping for him and the extensive supplications you made for him.' When I awoke Allah had returned his sight to him.'" Muhammad ibn Abi Hatim said: "I once said to Abu Abdallah: 'How did this affair of yours began?' He said: 'I was resolved to memorize the prophetic traditions while I was in school.' I then said to him: 'How old were you then?' He said: 'I was ten years old or younger. I then left the school after the age ten.'" The *Shehu* said that it is the consensus of the majority of the scholars that the al-Jaami' as-Saheeh is the soundest book after the Book of Allah. The erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Siraaj'l-Bukhari: 'It is the soundest of books after the *Qura'n*. It is the best of all books upon which they all rely. It is sounder than the book of Muslim. Since it is more rigorous in its requisites of connection, so understand. And it is firmly established in meeting the criteria and in the veracity of its men of narration who are superior to all men of transmission. Besides, the consensus establish its veracity of its transmission and its acceptance with the Lord of Truth.' Here ends what he said in an abridged manner.

<sup>108</sup> She was *Umm 'l-Mu'mineen* A'isha [613-678 C.E.] daughter of the greatest of the Champions of Truth, the *Khalifa* of the Messenger of Allah, may Allah bless him and grant him peace, Abu Bakr Abdallah ibn Abi Qahaafa Uthman ibn Umar ibn `Amr ibn Ka'b ibn Sa'd ibn Taymi al-Qurayshi at-Taymiya al-Mekiyya. She was one of the wives of the Prophet, may Allah bless him and grant him peace and the most knowledgeable of women in the sciences of the religion in the entire *Umma*. She related 2,210 prophetic traditions and was a major source of legal decisions during the time of the Companions and the second generation. The *Shehu* narrated three prophetic traditions in this text from the Mother of the believers, A'isha bint Abu Bakr as-Sideeq, may Allah be pleased with both of them.

<sup>109</sup> The meaning of her words, may Allah be pleased with her: "When the Prophet may Allah bless him and grant him peace used to make the ritual bath from ritual impurity", that is to say what he enacted as *shari'a* in the action of the ritual bath. The utilization of the genitive particle 'from' (*min*) in her words: 'from ritual impurity' is used as a causative factor; that is to say that ritual impurity was the causative factor for him making the the ritual bath. The meaning of ritual impurity (*janaaba*) in the words of the linguist is spermatic fluid. However, al-Azhari said: "It is called ritual impurity because it prohibits one from coming near the places of prayer as long as one is not purified. For the expression: 'You are made remote from it (*tajannabuhaa*)'; or 'You should stay clear of it (*ajnabu`anhaa*)'; means that you are prohibited from it." The root linguistic meaning of ritual impurity is remoteness (*bu'd*). It has been related in a prophetic tradition: "The Angels do not enter a home in which there is ritual impurities." Ibn al-Athir said: "The ritual impurity which is obligatory to take the ritual bath is sexual intercourse, and the release of spermatic fluid. And what is intended by ritual impurity in the above cited prophetic tradition is the neglecting of taking a ritual bath from ritual impurity as a habit until the majority of the time the person is in a state of ritual impurity. This is evidence of the deficiency of his religion and filth of his inner soul. The Angels referenced in this prophetic tradition do not include the Angels responsible for preservation. Thus, the tradition means that the Angels do not enter the home with good, but they enter it in order to curse, as it has been narrated in many prophetic traditions." The concept of ritual impurity in the language of the People of Allah is spiritual remoteness; that is to say,

then do ablution (*wuduu'u*) like the ablution for the prayer.<sup>111</sup> He would then enter his fingers in the water and then rub them through the roots of his hair.<sup>112</sup> He would then pour three handfuls of water over his head.<sup>113</sup> He would then run or spread water over his whole body."<sup>114</sup>

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the remoteness of the servant from his true abode required of him; which is none other than the abode of servitude. Or it means that he makes the attributes of Lordship remote from its true domain, and describes himself by means of them; or that he describes a possible existing thing from the creational possibilities with the attributes of Lordship; then it becomes obligatory for him to purify his soul in that matter, without doubt.

<sup>110</sup> The meaning of her words: "...he would begin by washing his hands.", means that this is the washing which is made lawful after arising from sleep. This is proven by the additional expressions in the prophetic tradition of Ibn `Uyayna narrated on the authority of Hisham where she stated explicitly: "...before entering them into the container." And this is similar to what was narrated by as-Shafi` and at-Tirmidhi. Muslim added in his narration from Abi Mu`awiyah: 'then he would wash his private parts.' Abu Dawud gathered together the priority of washing the hands as well as the private parts from a narration related by Humaad ibn Zayd ibn Hisham. The additional expressions of this prophetic transmission is significant because it advances the washing of the hands before in order to ensure the purity of the hands from what it touches during the the ritual bath.

<sup>111</sup> The meaning of her words, "He would then do ablution (*ablutionu'u*) like the ablution for the prayer"; is that Ibn al-Qasim and ibn Nafi` related on the authority of Malik who said: 'If the person does not perform ablution before the the ritual bath or after it, then his ritual bath is still valid as long as he passes his hands over the places of ablution during the the ritual bath.' Malik also said: "For ritual impurity ablution is not incumbent, however it is obligatory to perform the the ritual bath."

<sup>112</sup> The meaning of her words: "He would then enter his fingers in the water and then rub them through the roots of his hair", is that *Qadi`Iyad* said that some of the jurist necessitate the running of the fingers through the hair of the entire body during the ritual bath based upon the apparent meaning of her words: 'the roots of the hair', but it applies to the roots of the hair of the head based upon analogy (*qiyaas*). The advantages of running the fingers through the root of the hair is in order that water can reach the hair and the skin. The purpose of making the hands touch the hair directly is in order to cause the water to permeate the hair and to nurture the skin so that the water poured upon it causes no harm. It must be understood that this running the fingers through the hair is not an obligation based upon unanimous agreement, except if the hair is compressed by something which prevents water from reaching the roots of the hair, like the locks of the hair in the custom of some of the descendents of the Africans, the people of Takruur and other Blacks, and Allah knows best.

<sup>113</sup> The meaning of her words: "He would then pour three handfuls of water over his head"; is that in mentioning the three handfuls is evidence of it being highly recommended to wash the body parts three times during the ritual bath. *Imam* an-Nawwawi said: 'We know of no jurist who disagree with this except what al-Maawardi uniquely said that it is not highly recommended to make repetition during the the ritual bath.' However, it is said that *Shaykh* as-Sanji in his commentary upon the the *al-Furu`u* as well as al-Qurtubi said it is:

<sup>114</sup> .. The meaning of her words: "He would then run or spread water over his whole body"; is the flowing of water over the entire body. Thoroughness has the same meaning as flowing, thus it gives evidence in its apparent expressions for those who do not make the flowing of water to be accompanied with rubbing. *Qadi`Iyad* said: "Any mentioning of repetition has not been transmitted in any of the narrations regarding the ablution of the the ritual bath."



It is also related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, who said, "Whenever one of us<sup>115</sup> became ritually impure (*janaaba*),<sup>116</sup> she would take three handfuls of water<sup>117</sup> over her head.<sup>118</sup> Then take her her hand make it go over the right portion of her body, and with the other hand over the left portion of her body."<sup>119</sup>

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<sup>115</sup> The meaning of her words: "Whenever one of us became ritually impure (*janaaba*)", refers to the wives of the Prophet, may Allah bless him and grant him peace. This prophetic tradition from A`isha has the judgment of being referenced back to him, may Allah bless him and grant him peace because its apparent expression is that the Prophet was acquainted with what they did. This was the determination of al-Bukhari regarding her expressions because the judgment of the words of a Companion who says: 'We used to do so-and-so', has the legal judgment of being referenced back to the Messenger, regardless if the attribution to his time, may Allah bless him and grant him peace was stated explicitly or not. Al-Hakim also asserted the same opinion this judgment.

<sup>116</sup> Al-Hakim said: "When seminal fluid flows from the servant during the waking state or sleep, then it obligates him to make the ritual bath. Likewise when it comes out during the departing of his spirit at death, it also obligates it, thus the deceased must be given the ritual bath...Ritual impurity prohibits the recitation of the *Qur'an* because inner purification is the entire objective of recitation...Such a man, if he does not take the ritual bath in this life due to something which prevented him, then had forfeited the purification required to reach the Messenger of Allah, may Allah bless him and grant him peace." The occurrence of ritual impurity is with the customary release of spermatic fluid, even if it occurs during sleep, with the insertion of the head of the penis or a part of it into the vagina. If the male is not mature then ritual bath is not necessary except if there is the release of sperm or if he is a teenager; it also occurs with the ceasing of the blood of menstruation, the blood of childbirth, and the birth of a child even when no blood is seen.

<sup>117</sup> The meaning of her words: "...she would take three handfuls", is that she would take her hand and take three handfuls of water, as it states in another narration. Infact, al-Isma`ili stated this explicitly in his narration..

<sup>118</sup> The meaning of her words: "...over her head.", that is to say she would take it and pour it over the top of her head. In the narration of al-Isma`ili she said: "...she would take water with her hands and then pour it over her head."

<sup>119</sup> The meaning of her words: "Then take her hand make it go over the right portion of her body, and with the other hand over the left portion of her body", is that first it gives evidence for the lawfulness of proper order (*tarteeb*). The prophetic tradition also gives evidence of a person cleaning the right portion of his body first. The *Shehu* said in his 'Umdat'l-Bayaan in the chapter on the obligation of the ritual bath and its *sunnan*: "The obligations of the ritual bath are five: [1] intention (*niyya*); [2] covering the entire body with water; [3] continuity; [4] wiping the entire body; and [5] making water penetrate the hair. Its *sunnan* are four: [1] beginning with washing the hands up to the wrists; [2] rinsing the mouth; [3] sniffing water; and [4] wiping the earlobes." The Erudite authority of the Land of the Blacks *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him<sup>120</sup> said in his Diya 'Uluum'd-Deen regarding the methodology of making the ritual bath: "As for the methodology of the ritual bath it is that he places his hands in the water container (which should be on his rightside) and wash his hands three times. He then cleans his private parts in order to remove any filth from his body if there is any. He then performs the ablution like the ablution for prayer. Then he pours water over his head washing it three times. He then pours water over the right part of his body then the left part of his body, all the while rubbing his body with his hands making sure to rub the front and back. He should also rub into his beard in order for water to reach underneath it, if it is thick. He should be sure to wash the bends and curves of his body making sure to avoid touching his private parts. If he touches it during the ritual bath, then he only has to repeat the ablution." And with its completion ends the section on the the ritual bath for major impurity, and success is with Allah.

## Ablution (*wudu*)<sup>120</sup>

Allah ta'ala says, "*O you who believe! When you stand for prayer, wash your faces and your hands up to the elbows. Wipe your heads and (wash) your feet up to the ankles.*"<sup>121</sup>

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<sup>120</sup> The expression *al-waduu'* (with the letter *waw* vowelized with *fat'ha*) is the actual water with which ablution is performed. The expression *al-ablutionu'* (with the letter *waw* vowelized with *damma*) is the actual action of ablution itself. Thus the ablution of prayer is well known. It is the washing of some of the limbs and the wiping of some in order to remove minor impurities. The limbs upon which ablution are performed are eight: the two hands; the mouth, the nose, the face, the two hands up the elbows, the two feet, the head and the two ears. The meaning of ablution with the People of Allah is the purification of the eight attributes of in-time creation which are: existence; life; knowledge; will; power, sight, hearing and speech by means of unadulterated water, which is the Light of Muhammad, until he has gnosis of the Existence of Allah ta'ala, His Life, Knowledge, Will, Omnipotence, Sight, Hearing and Speech. By means of this spiritual ablution the servant is able to draw near to Allah ta'ala in each of his obligations and superogatory acts, outwardly and inwardly; until Allah loves him and connects him to the Station of Love, which is the highest of the Muhammadan Stations. Thus, when Allah loves him He becomes the hearing by which he hears, the sight by which he sees, the hands by which he grasp and the feet by which he walks; and he comes to know his Lord in every circumstance; and Allah knows best.

<sup>121</sup> Quran- *al-Ma'ida* 5:6. As for the meaning of His words: "*O you who believe! When you stand for prayer*", the Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in the *Diya't-Ta'weel*: Meaning 'when you desire to stand for it'. This is an expression taken from the principle of the establishment of the effect establishes the cause; or ...*and you are in a state of impurity*. Those being addressed here are those impure based upon the inference to the state of minor impurity; or based upon the clear reference to it as an implied grammatical substitute. This is based upon the fact that the consensus upholds the absence of the obligation to perform ablution when one is not impure. The performance of ablution for each prayer is only highly recommended according to the majority of the scholars, in contrast with those who obligate it based upon the apparent expression of the verse. This is because the latter opinion opposes the consensus and because he upon him be peace prayed five prayers with a single ablution on the day of the Victory of Mecca. This caused Umar to say to him: "You have done something which you have not done before." And he responded: "I did it intentionally." Whoever holds the opinion that the imperative command in the verse which is for allowance is specific to the Prophet; has no proof for that. Likewise for the one who claims that this verse was abrogated; because *al-Ma'ida* was revealed after the Victory of Mecca, among the last of the revelations that was revealed; making it obligatory to consider what it determined as permissible permissible and to consider what it determined as prohibited prohibited. The meaning of His words: "...*wash your faces*", 'washing' here means the pouring forth of water accompanied with rubbing in the opinion of those who follow Malik, in contrast to those who follow as-Shafi'. The face is considered what lies between where the hair customarily begins to grow until the end of the chin in length; and what is between the two ears in width. The meaning of His words: "... *and your hands up to the elbows*", here the scholars differ as to whether the elbows are included in the washing of the arms or not? The greater portion of the scholars say yes, while Zafar differed; taking his opinion from what some of the scholars narrated to him from Malik. While some of them from the majority considered the meaning of the genitive particle "*up to*" (*ila*) in the verse to mean 'along with'; like the words of Allah ta'ala: "*And do not devour their wealth with (ila) your wealth.*" Thus, when His words were revealed: "*up to the elbows*" it remained that the elbows were to be washed along with the two arms by right of the noun clause. As for including the washing of the elbows in the ruling and excluding, for the matter revolves around its evidence; based upon His words: "*Then complete the fast up until (ila) the night.*" This is proof of the absence of inclusion because of the prohibition of continuous fasting without breaking it (*al-wisaal*). Or the saying of a person: "I memorized the *Qur'an* from its beginning *up to (ila)* its end." This is proof that '*up to*' has the meaning of inclusion, because the words indicates the memorization of the entire *Qur'an*. Finally that which proves that the elbows are to be including in the washing is what he, may Allah bless him and grant him peace did. It has been related by ad-Daraqutni with a chain of authority which is good from a prophetic tradition of Uthman regarding the description of the ablution where he states: "...and he washed his hands up to the elbows, until he wiped the beginning of his upper arm." In a tradition narrated by al-Bazaar and at-Tabarani from a prophetic tradition of Wa'il ibn Hajr regarding the description of the ablution: "...and he washed his arms until he exceeded the elbows." In a tradition which is *marfu'an* narrated by at-Tahaawi and at-Tabarani from Tha'alaba ibn 'Ibad on the authority of his father: "...Then he washed his arms until the water flowed over his elbows." For this reason he said in the *Diya't-Ta'weel* regarding the meaning of His words: "... *and your hands up to the elbows*", that is to say along with it including the entire elbow, which connects the arm to the upper arm. The majority of the scholars agree on the

It is related in the Saheeh of al-Bukhari, "That Amr ibn Abi Hassan asked Abdallah ibn Zayd<sup>122</sup> about the *wudu'u* of the Prophet may Allah bless him and grant him peace. He (Abdallah) called for a container of water<sup>123</sup> and then performed the ablution for them<sup>124</sup> of the ablution of the Prophet, may Allah bless him and grant him peace.<sup>125</sup> He poured water from the container upon his hands and washed them three times.<sup>126</sup> He then put his hand in the container

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obligation of washing the elbow completely, and in accordance with the *Sunna*, that is, the actions of the Prophet, may Allah bless him and grant him peace in including the elbows in the washing. The meaning of His words: "*Wipe your heads*", with the genitive particle *al-baa* is used as emphasis, that is to say: 'wipe the whole of your heads', for wiping the entire head is an obligation according to Malik and in accordance with the soundest opinion of the authority of Ahmad. It is considered obligatory by the *Hanifi* to wipe a fourth of the head; while the followers of as-Shafi' hold the opinion that it is the wiping of the least amount which can be construed as wiping and some of the head. Each of the above opinions have their evidences from the prophetic tradition and sound analogy. The meaning of His words: "... *and (wash) your feet*", is recited in the accusative case by *Imam* Nafi', Ibn 'Aamir, al-Kisai', and Hafs because it is conjoined to "*your hands*". However it is recited as genitive case as a licence of permissibility by the remainder of the *Imams* of *Qur'anic* recitation. The meaning of His words: "...*up to the ankles*", means along with them in the opinion of the majority of the scholars, as it was clearly demonstrated in the *Sunna*. The ankles are the two protruding bones on each foot at the meeting of lower leg and the foot. Separating between the washing of the two hands and the feet with the wiping of the head falls under the obligation of proper order in the purification of the limbs with those who follow as-Shafi'. However with Malik and others it is *Sunna*. As for the obligation of making the intention it is established by the prophetic tradition: "Verily actions are by their intentions"; in contrast to Abu Hanifa. As for what was revealed in the verse, these are the obligations of ablution and what remains is either *Sunna* or the merits of ablution. The consensus agrees of the excellence of wiping the head with the two hands together, but allows the permissibility of wiping it with just one hand; even if with only one finger based upon what is well known. However it is said that this is not permissible because it is like playing, unless there is a necessity like illness or the like. Abu Hanifa obligates the wiping of the ears and the followers of *Imam* ad-Dhaahiri make the use of the tooth brush before the ablution and obligation; as it was related in the *Diya't-t-Ta'weel*. Regarding His words: "...*and the feet until the ankles*"; is a phrase which although conjoined with wiping and carries that meaning, yet what is intended is washing. It has been related on the authority of Anas that he said: "The *Qur'an* was revealed with wiping while the *Sunna* established washing." 'Akrama used to wipe his feet; and he said about that: "There is nothing revealed regarding washing the two feet. What was revealed regarding that was wiping." 'Aamir as-Sha'bi said: "Jibril descended with the command to wipe the two feet. Have you not seen that the purification with dry earth (*tayyamamu*) wipes every limb which is to be washed and cancels those limbs that are wiped?" Qatada said: "Allah made obligatory the washing of the two feet and wiping." Ibn Jareer at-Tabari held the opinion that the obligation regarding the two feet is a choice between washing and wiping; and he made the two distinct recitations of the verse like two distinct narrated prophetic traditions. An-Nahas said: "The best of what has been said about this issue is that wiping and washing the feet are both two obligations together. For wiping is obligatory for those who follow the recitation of the genitive case; and washing is obligatory for those who follow the recitation of the accusative case; for both recitations have the place of two distinct *Qur'anic* verses." Ibn 'Atiya said: "There are those among the scholars who recite the verse with the genitive case but uphold that the wiping of the feet in the verse actually means washing."

<sup>122</sup> He was Abdallah ibn Zayd ibn 'Aasim ibn Ka'b al-Mazini l-Ansaari, the narrator of the famous tradition on ablution. He was among the notables of the Companions. Ibn Mandah alone said that he was from among the People of Badr. Abu Umar ibn Abd'l-Barr and others said that he was among the People of Uhud. He was the one who killed Musaylama with the sword along with, Ramiya and Wahshi. It is said that he was killed on the day of Hirra in the year 63 A.H., [612 - 682 C.E.].

<sup>123</sup> Al-Jawhari said: "An *inna*' (water container) is a vessel that you drink from; while the water vessel (*taur*) referenced here was probably one which Abdallah ibn Zayd used to make ablution from whenever he was asked about the description of the ablution."

<sup>124</sup> This means he performed the ablution on their behalf.

<sup>125</sup> That is to say he performed the ablution like that of the ablution of the Prophet, may Allah bless him and grant him peace. His generalization in the use of the expression 'the ablution of' was as a form of embellishment to indicate resemblance.

<sup>126</sup> In this statement is the legal ruling of washing the hands before entering them into the container, even when he was not previously sleep. What is intended by the two hands here is the actual hand itself and no more. In the

then rinsed out his mouth and rinsed his nose by sniffing water in it and then blowing it out; with three handfuls of water.<sup>127</sup> Again he put his hand in the container and washed his face three times.<sup>128</sup> He then washed his arms twice<sup>129</sup> up to the elbows.<sup>130</sup> He then put his hands in the

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language of the People of Allah, the hand is the locus of strength and expenditure. Thus, purifying them at the onset means purifying oneself of one's might when washing the left hand and one's power when washing the right hand, with the knowledge that there is no power or might except with Allah the Exalted the Immense. He then washes them a second time by being open handed and expending generously, purifying them from stinginess and miserliness, because the hands are the locus of grasping and avarice. He then washes them a third time because they are the means and the causative factor for the purification of the soul, the heart and the secret.

<sup>127</sup> In the prophetic tradition narrated by al-Kashmihani it said: "rinsing the mouth and sniffing water up the nose"; however blowing the water out of the nose necessitates sniffing it up, but not the opposite. The prophetic tradition narrated by Muslim in the narration of Khalid it said: "...then he entered his hand (into the water container) and withdrew them and then rinsed his mouth." This expression gives clear evidence that rinsing of the mouth precedes sniffing water into the nose, because the two expressions are conjoined with the conjunctive particle '*fau*' which means subsequence. The evidence of him joining the rinsing of the mouth and sniffing water up the nose three times each time from a single handful of water; is conceivably connected to the expression: 'three times'. It is also conceivable that he joined them three times from a single handful of water. The first opinion is in accordance with the remainder narrations of this prophetic tradition and it is the opinion which is foremost. The meaning of rinsing the mouth (*madmada*) in the language of the People of Allah is to purify the tongue and the mouth from mentioning foul things such as backbiting, slander, and shouting malevolently. The only exception in the latter case is for the one who is the victim of injustice. Each of these three impurities associated with the mouth are purified by means of excellent mentionings such as the recitation of the *Qur'an*, the remembrance of Allah, reconciling between people, commanding the good, forbidding evil and what resembles that. As for the meaning of sniffing water up the nose (*istinshaq*) and blowing it out (*istinshar*) in the language of the People of Allah, for the nose is the locus of haughtiness, pride and arrogance. For this reason the etymological root of haughtiness (*unfa*) is the nose (*anfu*), like when you say: 'So-and-so turned his nose up to so-and-so', which means he acted arrogantly towards him. Thus it is obligatory to purify that locus from its haughtiness, pride and arrogance by sniffing up water, which in this case means the knowledge of one's servitude to Allah ta'ala. For when this is done in the locus of haughtiness, pride and arrogance, then these three traits are cast out from there. It is for this reason that blowing the water out of the nose was ordered. This is an indication for the purification of the heart from conceit, pride, arrogance, boasting, leadership and what resembles that, and Allah knows best.

<sup>128</sup> It was related in the narration of the same tradition by Ibn 'Asaakir and Abu'l-Waqt by way of Sulayman ibn Bilal the following: "He then entered with two hands", clearly indicating duality. However, this is not mentioned in the narration of Abu Dharr, or that of al-Asili or in anything from the narrations which were related in the *Saheeh*, as *Imam* an-Nawwawi pointed out. I assume that the water container mentioned in the prophetic tradition was small, and that he entered one of his hands in the container scooped up water and joined it with the other hand, as this was stated clearly in the prophetic tradition related by Ibn Abass. Even if this were not the case, the scooping of water with both hands together is easier and closer to grasp. It has been related by Ahmad and al-Hakim on the authority of A'isha, may Allah ta'ala be pleased with her that the Messenger of Allah, may Allah bless him and grant him peace used to intermix his beard with water when making ablution. Now the washing of the face in the language of the People of Allah means to be in a state of absolute attentive watchfulness of Allah and having complete modesty before Him. This means that you should never overstep the limits of Allah ta'ala. For modesty before Allah means shame that He sees you where He has forbidden you to be, or shame that He misses you where He has ordered you to be. As for the *Sunna* of modesty it comprises that He not see your private parts even when you are in seclusion. For Allah has a greater right that you should be modest and bashful in His presence, even though you should have gnosis that there is no portion of you that He does not see and is aware of. This was the station of *Amir 'l-Mu'mineen* Dhu'n-Nurayn Uthman ibn 'Afan, may Allah ta'ala be pleased with him about whom the Messenger of Allah, may Allah bless him and grant him peace said: "Will you not be modest before a man whom the Angels themselves are modest? By the One whose Hand is the soul of Muhammad! Verily the Angels are as modest before Uthman as you are modest of Allah and His messenger." The reality of modesty is not gazing in the faces of people, and this was his way, may Allah ta'ala be pleased with him. He was very severe in his modesty and shame, even when he was in his home behind closed doors, he would not even take off all his clothes to make the ritual bath. When a person attains the station of modesty Allah will let him inherit piercing abilities in clairvoyance as was the case with Uthman ibn 'Afan. For he used to glance at the faces of people and saw the traces of good or evil in their faces. Thus, the 'face' of an

water and then wiped his head<sup>131</sup> by bringing the hands from the front to the back and then from the back to the front of the head<sup>132</sup> once time.<sup>133</sup> He then washed his feet with his two hands up to the ankles."<sup>134</sup>

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entity is its reality, its source and its essence. Likewise the 'face' of a legal issue and the 'face' of a legal judgment are their objectives. It is for this reason that the intention for ablution is made during the washing of the face. Washing the face is a physical manifestation of the purification of the reality of mankind, his source and his essence until he is attentively watchful of Allah ta'ala as if he saw Him and if he does not see Him, he knows that He sees him. That is the essence of shame and modesty. Thus, attentive awareness of Allah and modesty before Him is the goal of Arrival. Allah ta'ala says: "*Faces on that Day will be gazing with amazement at their Lord.*"

<sup>129</sup> What is intended here is that each arm was washed twice, as it was stated clearly in the same prophetic tradition by way of Malik: "...then he washed his two arms twice and again twice." It did not mean that the washing twice was distributed out between the two arms where each one was washed only once; for in a narration by Muslim by way of Habban ibn Waasi` on the authority of Abdallah ibn Zayd that he saw the Prophet, may Allah bless him and grant him peace make ablution, and in it he mentioned: "...and his right hand he washed three times, then he washed the other one three times." The *Shehu*, may Allah be merciful to him said in his *Mirat't-Tulaab*: "I say: It is the unanimous agreement of the consensus of the *Umma* regarding the obligation of ablution. Al-Bukhari said in his *Saheeh*: 'The Prophet may Allah bless him and grant him peace clarified that the obligations of ablution is to wash the limbs once, once; and that he also made ablution by washing the limbs twice and also three times. However, he never exceeded three times.' The people of knowledge consider it reprehensible to be accessive in making ablution, and that one should not exceed and overstep the actions of the Prophet, may Allah bless him and grant him peace."

<sup>130</sup> This means in the inward with the People of Allah to wash the two hands by means of munificence, generosity, openhandedness, altruism, awarding gifts, and fulfilling trust as we mentioned previously. The washings of the hands along with the arms means adherence, while up to the elbows means being in a state of reliance and constantly seeking His support, with the meaning of being fearfully aware of Allah and seeking His assistance. And Allah knows best.

<sup>131</sup> In the narration of Ibn at-Tibaa` he added: "the entire head", as it was also narrated on the authority of Ibn Khuzayma. In the narration of Khalid ibn Abdallah it says: "he wiped his head" adding to that the genitive particle 'baa'. Al-Qurtubi said: "It is permissible to omit the genitive particle 'baa' used for inclusion and to insert it, like your saying: 'I wiped the head (*masahtu ra'as*) of the orphan'; and 'I wiped over his head (*masahtu bi ra'asihi*)'. It is said that the insertion of the genitive particle 'baa' is to express another meaning. It is that the expression 'washing' linguistically implies washing something with something; while expression 'wiping' linguistic does not imply wiping something with something. Subsequently, if He said: 'Wipe your heads'; it could mean to wipe the head with the hands without any water. However, the legal implication is to wipe the heads with the use of water." In this prophetic tradition there is no mention of the wiping of the ears. However in the narration related by Ibn Abi Shayba, and al-Khateeb on the authority of a man from the Ansaar that a man once said: "Shall I not show you the methodology of the ablution of the Messenger of Allah, may Allah bless him and grant him peace? They said: 'Indeed!' He then called for water. He rinsed his mouth out three times. He sniffed water up his nose three times. He washed his face three times, and his arms three times. He wiped his head, and washed his two feet. He then said: 'Realize that the two ears is apart of the head.' He then said: 'I have properly performed (or he said: I have intended to perform) for you the ablution of the Messenger of Allah, may Allah bless him and grant him peace'." In the narration of at-Tirmidhi on the authority of Ibn Abass: "The Prophet, may Allah bless him and grant him peace wiped his head and the outer and inner parts of his two ears." However in the narration of ad-Daylami on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The inner part of the ear is apart of the face, while the outer part of the ear is apart of the head." The wiping of the head in the language of the People of Allah is purifying the heart from leadership, which comprises the trait of superiority and loftiness, because the head is the highest limb of the body; it is the center of reason, and all the outward and inner strengths. For every strength it has its own pride and arrogance. For this reason it is obligatory to wipe the entire head because wiping is a form of humiliation.

<sup>132</sup> In the narration of Malik the beginning of the wiping is from the front, where it is possible to extract from the use of the expression 'the front' in the above tradition, based upon the fact that it is a verbal noun which carries the meaning of beginning. Thus, it means to begin from the front of the head. The wisdom in the from front to back wiping is to encompass everything in the two direction of the head with the wiping. Based upon that this judgment is specifically applicable to the one who had hair. The most famous opinion is that the first wiping should encompass the entire head and that it is obligatory, while the second wiping is *Sunna*. It is clear from this of the weakness of



utilizing the prophetic tradition to establish the obligation of encompassing the entire head, and Allah knows best. In another narration it states regarding wiping the head: "He began with the front of his head." In this is proof against those who say it is a *Sunna* to begin from the back of the head.

<sup>133</sup> This means once from the front part of the head and once from its back. In the language of the People of Allah wiping comprises two wipes: the wiping from the front to the back, and then the wiping from the back to the front; they mean the removal of arrogance and haughtiness by means of servitude and humility. For servitude to Allah is an absolute obligation outwardly and inwardly, as it is indicated by the first wiping which is obligatory by consensus. As for humility, indicated by the second wiping, it is restricted as the *Shehu*, may Allah be merciful to him said in his Bayaan Wujuub'l-Hijra: regarding the divisions of humility: "Realize that being yielding, which is also known as humility is divided into three divisions: [1] that which is obligatory, like showing humility to Allah, His Messenger, a Muslim governor, the scholar and parents; [2] that which is forbidden, like showing humility to oppressors and disbelievers; because humility towards those is a humiliation which has no honor in it and an abasement from there is no rising up from it; and [3] that which is highly recommended, like showing humility to the servants of Allah other than those mentioned." If you have understood what the *Shehu*, may Allah be merciful to him delineated, then you have realized that the removal of arrogance and haughtiness by all varieties of servitude and drawing near to Allah is obligatory absolutely. This is an indication by the obligation of the first wiping of the entire head whose obligation is agreed upon. You also realize that the removal of arrogance and haughtiness by means of showing humility is limited by the servants showing humility towards some people and not others. This is an indication of the *sunna* of the second wiping of the entire head or a part, if one chooses; and Allah knows best.

<sup>134</sup> It has been related on the authority of Ibn al-Qasim on the authority of Malik: "The ankle is the protruding bone which lies at the upper part of the foot at the place where one ties his laces." In the narration of at-Tirmidhi on the authority of Abdallah ibn Zayd that the Prophet, may Allah bless him and grant him peace made ablution. He washed his face three times. He washed his two arms twice each. He wiped his head once, and washed his feet twice." In another narration: "The Prophet, may Allah bless him and grant him peace sometimes made the ablution in which he washed his limbs once and at other times he washed them three times." The *Shehu* may Allah be merciful to him said in his 'Umdat'l-Bayaan: "The obligations (*fara'id*) of ablution are seven: intention (*niyya*); washing the entire face; washing the hands up to the elbows; wiping over the entire head; washing the feet up to the ankles; rubbing; and continuity. The *sunan* of ablution are eight: washing the hands to the wrists at the beginning; rinsing the mouth; sniffing up water in the nose; blowing it out; bringing the hands back to the front when wiping the head; wiping the exterior and interior of the ears; taking fresh water for wiping the ears; and following the correct order of the obligations." The Erudite authority of the Land of the Blacks *Shaykh* Abdullahi in Fuduye' said in his Diya 'Uluum'd-Deen regarding the methodology of performing the ablution: "As for the methodology of performing ablution, it is that the one performing ablution should wash his hands three times before entering them into the water container, with the intention of removing impurities and making prayer permissible. This intention should persist until its time to wash his face. He should then take a handful of water in his righthand and rinse his mouth three times. In doing this he should let the water reach his throat if he is not fasting. He should then take a handful of water and sniff water up his nose and blow it out three times. He should then take both his hands full of water and wash his face from the forehead until the end of his chin and from ear to ear; by washing his beard lightly three times. He should then wash his hands up to the elbows three times, making sure to intertwine his fingers during that. He should then wipe his entire head by adjoining the tips of his right fingers with the tips of his left fingers and place them at the front of his head and pass them over the head to the nape of his neck; and then return them to the front. He should then wipe his outer and inner ears. He should then wash his two feet, beginning with the right one, and then the left one, making sure to intertwine his fingers between his toes. He should commence with the smallest toe on his right foot and end with the smallest toe on his left foot. Then he should lift his head to the heavens and say: 'I bear witness that there is no deity except Allah, the One without associate, and I bear witness that Muhammad is His servant and messengers. O Allah make me among those who repent, make me among those who have a concern for purity, and make me among Your righteous servants.' And with its completion ends the section on ablution, and success is with Allah.

### Purification With Earth (*tayammum*)<sup>135</sup>

Allah ta'ala says, "*Whenever you are sick or on a journey, or when one of you comes from relieving himself, or when you have fondled women - and you cannot find water - then strike high dry earth and wipe your faces and your hands from it.*"<sup>136</sup>

<sup>135</sup> The origin of the word means to purpose, to aim or to intentionally pursue clean earth. It is an indicative noun for the wiping of the face and arms, with dirt or with what stands in its place like sand, stone, or what resembles it. However, anything from that which is detached from the earth completely or similarly, then it cannot be used for *tayammamu* except dirt specifically, due to the advent of textual evidence regarding it and earth itself. Its judgment is the same whether it is detached from the earth or not. The scholars agree that *Tayammamu* is permissible for those ill, and the traveler when water is absent or with the inability to utilize it when it is available due to sickness, out of fear that its use will increase the sickness or may cause death. This agreement is based upon the advent of textual evidence regarding this. For *Tayammamu* in the language of the People of Allah means to intentionally pursue absolute servitude, which comprises abjectness, destitution and humility. For 'water' with the People of Allah which is used to purify the soul, the heart and the secret is revealed knowledge. This knowledge is divided into two divisions: water which descends from the heaven, which is the *Qur'an* and the water of springs, rivers and oceans, which is the *Sunna*. Each of these two types of water are apart of the Light of Muhammad, which is intrinsically pure and absolutely purifies the soul, the heart and the secret. However, with the absence of these Two Primordial Waters it is permissible for the spiritual wayfarer and the spiritual disciple to purify his soul, his heart and secret by being subservient, showing humility and to be in need of one the children of soil like himself, with the prerequisite that this person be clean and pure; that is to say, that he be an upright sage, a complete teaching *Shaykh*, an abstract spiritual parent (such as an instructor, teacher, guide), or a righteous friend. For being subservient, showing humility to them and being in need of them is from the causative factors of purification of the soul, the heart and the secret; with its conditions as we previously mentioned in the section on wiping the head during ablution.

<sup>136</sup> Quran- *an-Nisaa* 4:43. The meaning of His words: "*Whenever you are sick*", is as *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Diya't-Ta'weel*: "It is a sickness which will be endangered with the utilization of water, in that it is feared that it will be the cause of deterioration. Likewise when it is feared that it will be the cause of sickness or the increase there of, in the opinion of those who follow Malik, but contrary to those who follow as-Shafi' in both cases because this 'fear' is only a presumption." The meaning of His words: "...or on a journey", means that you are a traveler and you are in a state of ritual impurity, or impure and you cannot find water. The meaning of His words: "...or when one of you comes from relieving himself", is a metaphor for the natural impure matter which comes out of the two portals (the penis/vagina and anus), which the Arabs customarily call 'taking care of one's needs'; and means the actual low ground customarily used for that. The meaning of His words: "...or when you have fondled women", means to touch and is actual feeling with the hands, and likewise with direct contact with the aim of pleasure or when pleasure is experienced. For this breaks the ablution unconditionally in the opinion of those who follow as-Shafi', but it does not unconditionally break the ablution with Abu Hanifa. Ablution is also broken by the touching of the penis even when no pleasure is experienced in the most famous opinion in accordance with as-Shafi', but it does not unconditionally break it with Abu Hanifa. Likewise with the touching of the anus, it does not break ablution, contrary to as-Shafi''s opinion. This is the same judgment with touching the private parts of an infant or animal. When a woman touches her private parts she breaks the ablution unconditionally in accordance with as-Shafi', but she has not broken it unconditionally with Abu Hanifa; or when she fondles it she does, but if not then not. On the authority of Ibn Abass: "Fondling in this verse means actual sexual intercourse". The *Shehu* may the mercy of Allah be with him said in his *'Umdat'l-Bayaan*: "(Ablution is broken) by touching (a woman). This is in four parts: [1] when he intends pleasure and he experiences it, he must make ablution; [2] when he experiences pleasure but he did not intend it, he must make ablution; [3].when he intends pleasure and does not experience it, he must make ablution; and [4] when he does not intend pleasure and he does not experience it, he does not have to make ablution" The meaning of His words: "...and you cannot find water", in order to purify himself with it for the prayer after having searched for it without any difficulty on his part in the opinion of those who follow Malik; but unconditionally with those who follow as-Shafi'; and as long as the searching for water does not harm him in the opinion of those who follow Abu Hanifa. This refers back to the extent of the person ill, because the verse was divided regarding this. And it is that the one generally given license to utilize *tayammamu*, is the person who has either minor impurity or major impurity, or if he is sick or traveling. The meaning of His words: "...then strike pure high dry earth", means pursue it when the time for prayer occurs. The meaning of His words: "...high dry", is the top of the soil of the earth, with the condition that it be sand, stone, soil or dirt. However in the *madh'hab* of as-Shafi' only dirt is specifically required, and anything from the dirt that adheres to the hand is unavoidable in their

It is related in the Saheeh of al-Bukhari concerning the story of Amaar and Umar<sup>137</sup>. Amaar said:<sup>138</sup>"I came to the Prophet may Allah bless him and grant him peace who said, "Sufficient for you are the face and the hands."<sup>139</sup> Then Amaar said, "The Prophet may Allah bless him and grant him peace then struck the earth with his hands and wiped over his face and hands."<sup>140</sup>

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opinion because the earth is pure. This is in accordance with what was related by Ibn Maja on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The earth has been made a place of worship and pure for me." The meaning of His words: "...*pure*" is clean, and as-Shafi' interpolates it to mean clean of vegetation based on the words of Allah ta'ala: "*And clean land*". For it should be struck twice. The meaning of His words: "...*and wipe your faces and your hands from it*", is actual instructions on the methodology of *Tayammumu*, but it does not explain the full extent of the wiping, because this is delineated in ablution when Allah ta'ala says: "...*up to the elbows*", and by the actions of the Prophet, may Allah bless him and grant him peace.

<sup>137</sup> He was Abu'l-Yaqthaan Ammar ibn Yaasir ibn `Aamir ibn Malik ibn Kinana ibn Qays ibn Hassein ibn al-Wuladhim ibn Thaghlaba ibn `Awf ibn Haritha ibn `Aamir ibn Yaam ibn Zayd ibn Malik ibn Addad ibn Zayd al Anisi al-Mekki 'l-Qurayshi 'l-Muhaajiri. He was the freedman of the Banu Makhzum, and one of the first of the foremost and notables of the Companions. He was one of the men of the Battle of Badr and was an Arab of African origin. He narrated as many as 62 prophetic traditions, one of which is narrated in this text. He was killed as a martyr in the Battle of Siffin in the month of *Safar* in the year 38 A.H. at the age of 93. It was Ali who prayed over him without washing his body because he was a martyr. As for Umar, he was Abu Hafs *Amir 'l-Mumineen* Umar al-Faruq ibn al-Khattaab ibn Nufayl ibn Abd'l-`Uzza ibn Ribah al-Qurayshi al-Adiyi, may Allah be pleased with him. In the beginning of the prophetic mission is he was extremely severe against the Muslims, but he then accepted Islam. His acceptance of Islam was a major opening for the Muslims and a cause of the lifting of frustration from them. It has been related by Abu Ya'ala on the authority of Ibn Umar who said that the Messenger of Allah may Allah bless him and grant him peace said about that: "O Allah give honor to Islam by the most beloved to You of the two men: Umar ibn al-Khattab or Abu Jahl ibn Hisham." Thus, the most beloved of the two to Allah was Umar ibn al-Khattab, for the light of Islam entered the heart of Umar ibn al-Khattaab when he read from the beginning of the chapter called *TaHa* after performing the ablution.

<sup>138</sup> In another narration it states: "He said to Umar: "I rolled myself in the earth and then went to the Prophet, may Allah bless him and grant him peace." This means he actually rolled himself in the soil of the earth, as if he were utilizing the judgment of analogy, since he had no opinion that *tayammumu*, (although a substitute for ablution), was to be performed in the same fashion as that of ablution. He assumed that *tayammumu* should be performed in the same manner as that of the ritual bath, since he was in a state of major impurity. The legal advantages that can be drawn from this prophetic tradition are: [1] that the legal process of making independent judgment by the Companions occurred during the time of the Prophet, may Allah bless him and grant him peace; [2] that there is no blame on the *mujtahid* if he has made every effort to arrive at a judgment but fails to arrive at a correct judgment; [3] that when he acts in accordance with his independent judgment that is it not obligatory for him to repeat his actions if his judgment was incorrect; and also [4] in `Amaar's disregarding the command of Umar to make up was in adherence to the principle of the one who believes that the one lacking any of the two purifying factors is not to pray nor does he have to make those prayers up.

<sup>139</sup> He said as it has been related in the narration of Muhammad ibn Kathir: "The face and the palms are sufficient for you." This is similar to what was related by al-Asili and others. The stating of the face and hands in the nominative case is because they are the doer as it is clear. In the narration of Abu Dharr and Karima he said: "The face is sufficient for you along with the palms"; utilizing the nominative case of doer for the face and the accusative case for the palms because it is grammatically 'the object where with something is done'. It is also said that the tradition is narrated with both being in the genitive case. Ibn Malik held the opinion that the grammatical origin of the statement is: "It is sufficient for you to wipe the face and palms", but the governing noun was omitted and the governed annexed nouns remained genitive.

<sup>140</sup> In this prophetic tradition no mention is made of the striking twice, nor the wiping of the hands up to the elbows. However, the context of these emerged with the legal proof that instruction usually occurs within the actual demonstration of the action. Another legal advantage to be taken from the expressions used in the prophetic tradition is that what exceeds the palms is not to be considered obligations in the teachings of Ahmad, Is'haq, Ibn Jareer, Ibn al-Mundhir and Ibn Khuzayma. However, Malik ibn Anas upheld the apparent expressions of the verse: "*and wipe your faces and your hands from it*", for with him the obligatory limit of that is the same obligatory limit in ablution,

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which is up to the elbows. The proof for this from prophetic tradition is in what was related on the authority of Ibn Umar that the Prophet, may Allah bless him and grant him peace said: "The performance of *Tayammamu* is with striking twice: a strike for the face and the other strike for the hands up to the elbows." The *Shehu* may the mercy of Allah be with him said in his 'Umdat'l-Bayaan: "The obligations of *tayammum* are five: intention; high pure earth; wiping the face; wiping the hands up to the wrists; and the first striking of the earth. The *sunnan* are three: the second striking of the earth for wiping the hands; wiping what is between the wrists and elbows; and the proper order." The Erudite authority of the Land of the Blacks *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Diya 'Uluum'd-Deen regarding *Tayammamu* and its methodology: "Whoever is made to refrain from utilizing water due to its absence, something preventing him from reaching it like predatory animals, his being in need of it to alay thirst, having a wound or a ailment which he fears will cause deterioration of the limbs by utilizing it, severe draught, or prolonged recuperation; he should remain patient until the prayer time occurs. He should then seek out high clean earth, and place his two palms upon it with his fingers joined. He then should wipe with them his entire face one time while making the intention to make the prayer permissible...He should then place them on the earth a second time and then wipe his right hand with his left up to the elbows, making sure to intertwine his fingers." He did not mention the wiping of the left hand with the right, however it is understood. And with its completion ends the section on purification with pure earth, and success is with Allah.

## Menstruation and Its Purifying Period (*al-haid wa 'l-istihaada*)<sup>141</sup>

Allah ta'ala says, "*And they ask you about menstruation. Say: It is unclean, so refrain from women during their menstruation.*"<sup>142</sup>

<sup>141</sup> Menstruation originally means flowing. Customarily it is the flow of the blood of a woman from a specific place during well known times. It has been related by al-Hakim and Ibn al-Mundhir with a sound chain of authority on the authority of Ibn Abass: "Menstruation initially began when the Mother of mankind, Hawwa, after she was cast from Paradise." The meaning of menstruation in the language of the People of Allah is the running of Satan or his flowing in the blood of humanity. It has been related by an-Nisaai' on the authority of 'Arfaja who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily Satan is running with the one who breaks from the *Jama'at*." Thus, the one who breaks from the *Jama'at* is like a woman, not a man. It was related by Ahmad on the authority of Jabir that he said that he, upon him be blessings and peace said: "Verily Satan flows in one of you like the flowing of his blood." The flowing of blood of menstruation is a matter which is peculiar to women, for there is no judgment in it which applies to men. From that perspective, the concept 'female' with the People of Allah is an expression for the soul because it too is a feminine noun. Allah calls the soul: 'commanding', 'critical', 'tranquil', and 'inspired'; each which grammatically are feminine nouns. Thus, when Satan runs in the heart of a male or female, then they both have the station of a menstruating woman with the People of Allah. In the same manner that a Man with them is every male and female who has purified their souls by means of spiritual exercise and discipline until it has reached the station of Men. Allah ta'ala says: "*In it are men who love to purify themselves, and Allah loves those who have a care for purity.*" He ta'ala says: "*Men whom neither business or commerce keeps them from the remembrance of Allah, establishing the prayer and giving charity.*" He ta'ala says: "*From among the believers are Men who are truthful in the covenant they made with Him.*" Thus, from this the concept of 'men' in each of the above cited verses embraces in its meaning both male and female. Have you not examined the words of the Messenger of Allah, may Allah bless him and grant him peace regarding A'isha, may Allah be pleased with her: "Verily A'isha has manly opinions"; that is to say, that she became like a man in her opinions. It is from this meaning that a woman becomes manly; but manliness here does not mean masculinity, but is it an attribute of perfection, because 'man' in Arabic is an attribute which means strength and perfection, as Ibn Sayyidih said. It is in this meaning that a woman can possess the traits of manliness, that is resemble men. A poet once said: "If their words about you are true \* then my women have outstripped you in manliness"; that is to say in perfections of knowledge and opinion. It is said that a woman becomes manly when she resembles men in opinion and spiritual knowledge. This, however, in no way contradicts what he, upon him be blessings and peace said as related by Abu Dawud on the authority of A'isha: "Allah curses masculinity among women." The meaning of masculinity here is outwardly resembling men as it was narrated explicitly in a prophetic tradition also on the authority A'isha: "Verily those who outwardly resemble men among women are cursed." This means those who resemble men in their outward dress, outward demeanor, walking, the raising of their voices and the like. However as for resembling men in the attributes of knowledge and opinion, this is praiseworthy, as we mentioned. Thus, if it is conceivable for women to resemble men in opinion and spiritual knowledge, likewise it is conceivable for the People of Allah ta'ala, may He be merciful to them, to designate men and women who have been utterly vanquished by the armies of the corrupt passions from the soul which commands to evil and in whose hearts Satan runs about; and describe them as menstruating women. For the one who has Satan running and traversing in the soul which commands to evil, it is obligatory to take the 'ritual bath' by purifying the heart from it. As for the duration of menstruation (*istihaada*) it is the persistence of the issuance of blood from a woman after the normal days of her menstruation has passed. It is said: 'She is enduring menstruation', that is she is *mustahaada*, which is taken from the verbal conjugation *istifaal* of the word menstruation (*hayd*), and means she is issuing a tannish liquid called *damdima*, which is something that looks like blood, but is only like it in resemblance. Thus, the person who is *mustahaada* with the People of Allah is the one still under the self-accusing soul, which resembles the soul which commands to evil, because its purification from being critical or blaming is not complete. It is also obligatory upon such a person to purify it until it becomes a tranquil soul; then an inspired soul; then a content soul; then a pleasing soul, and then a pure soul whose purification has become complete.

<sup>142</sup> Quran- *al-Baqara* 2:222. The meaning of His words: "*And they ask you about menstruation*", is that the expression 'menstruation' is a verbal noun similar to 'coming'; or it means, what do women do during it? The meaning of His words: "*Say: It is*", that is to say menstruation is, "...*unclean*", that is, something contaminated and unwholesome to the one who approaches it, or for the one who approaches the place from which it flows. A woman during this time has eight names: [1] menstruating; [2] quarrelsome; [3] fretting; [4] suppressing; [5] vying; [6] stubbornly contentious; [7] frequently laughing; and [8] full blown menstruating. He ta'ala described it with being unclean and gave the implication of its judgment based on the meaning of the implied letter *faa* for conclusion as a



notification that it is an ailment. The meaning of His words: “...so refrain from women”, that is to say ‘only refrain from having intercourse with them. There is unanimous agreement by consensus regarding the prohibition of conjugal relationships with a woman during this period. It is also prohibited to fondle with one’s penis between the navel and knees of a woman according to the most famous opinion in the *madh’hab* of Malik, Abu Hanifa and as-Shafi`. However, Ahmad, and some of those who follow Malik and as-Shafi` permit fondling with the penis with anything of the woman’s body except her private parts during menstruation. The meaning of His words: “...in their menstruation”, that is to say, during the time of menstruation or in the place of menstruation. Realize that the *Imams* are unanimous regarding the stopping of prayer during menstruation and making it up; as well as fasting and making it up, and the prohibition of making circumambulation of the House; and that the bleeding of the woman in afterbirth prohibits the same that is prohibited for the woman menstruating. However, they differ regarding the minimum time for both. With Malik there is no limit, because even a single gush of blood is considered menstruation. The minimum time for as-Shafi` and Ahmad is a day and a night. While with Abu Hanifa it is three days. The legal proofs for all of them in that is in accordance with what the *Shehu*, may the mercy of Allah be with him said in his Sawq al-Umma Ila Ittibaa` as-Sunna: “It is related in the Saheeh of al-Bukhari that ‘Ata’ said: ‘The time of menstruation is from a day to 15 days. The foundation for this is with ad-Darimi...with a sound chain of authority who said: ‘The maximum time of menstruation is 15 and the minimum time is a day’ It has been related by ad-Daraqutni in his wording: ‘The minimal time of menstruation is a day and the most is 15 days’. The *Shehu* may the mercy of Allah be with him also said in his Mirat’t-Tulaab: “As-Shabrakheeti said in his commentary upon the al-Mukhtasar regarding the words of the author: “Even if it is a gush of blood”; It is an indication of the explanation of the minimum amount of time of menstruation with regard to the flow of blood. As for the maximum period regarding it, there is no limit to it.’ I say: as for the minimum time for purification it is 15 days, ‘Among the advantages of renewing the minimum time for purification regarding worship it is based upon the linguistic meaning of the customary flow of blood before it first appeared for the one whose menstruation goes beyond that of the beginner or others.’ This is what as-Shabrakheeti said in his commentary upon the al-Mukhtasar”. Muhammad ibn Maslama said: ‘The minimum time of menstruation customarily is three days and the most is 15 days. If a woman menstruates for a day and is pure for a day; and when the normal time for considering it to be the days of blood is 15 days each month, then she is not to be considered *mustahaada* until her assumptions exceed 15 days in each month; or the time of purification is less than 15 days. Then she is to be considered *mustahaada*. The minimum time of the blood of afterbirth with Abu Hanifa is 25 days and its maximum time with the majority of the scholars is 60 days. However with Abu Hanifa it is 40 days. The maximum days for menstruation with Malik differs according to the different circumstances of each woman. It is customarily 15 days with the beginner and for the woman accustomed to menstruation it is her normal customary time. The pregnant woman when she sees blood then it is to be considered menstruation, contrary to Abu Hanifa. If her customary time does not change, then it is to be considered an impediment, if not then she is to consider its end to be a half a month or something similar after 3 months of bleeding, and if bleeding continues after a year then 20 days or something similar. The initial age for menstruation with the four *Imams* is age 9. However, Abu Hanifa has an opinion that it is 15 years old. With Malik and as-Shafi` there is no limit to the age when a woman’s menstruation ends. Abu Hanifa said at age 60, while Ahmad said at age 50. The minimum amount of time for purification between to menstruating periods is a half a month with the majority of the *Imams*. However, Ahmad said 13 days. There is no atonement for the person who had sexual intercourse with a woman menstruating. Rather, he should simply repent and seek forgiveness of Allah. Ahmad said: He should give a gold coin in charity as atonement. If the woman’s blood ceases and there exist no water then she must make *Tayammumu* for the prayer. It is not permissible to have sexual intercourse with her in the opinion of Malik and Abu Hanifa, contrary to as-Shafi` and Ahmad. The woman menstruating can recite the *Qur’an* in the opinion of Malik, (however she is not permitted to hold it) in contrast to the rest of the *Imams*, and Allah knows best.”

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri<sup>143</sup> that the Prophet may Allah bless him and grant him peace one day while passing the women on either the day of *Eid 'l-Adha* or *Eid 'l-Fitr* he said; "I have not seen anyone more deficient in intelligence and *deen* than you."<sup>144</sup> The core heart can dissipate<sup>145</sup> from the most cautious man<sup>146</sup> because of one of you." The women asked, 'O Messenger of Allah! What is the deficiency in our *deen* and our reason? He said; "Is not the testimony of a women equal to one half the testimony of man?"<sup>147</sup> They replied in the affirmative. He said; "This is the deficiency in her intelligence. Is it not true that a woman can neither pray nor fast during her menstruation ?"<sup>148</sup> The women replied in the affirmative. He said; "That is the deficiency in her *deen*."<sup>149</sup>

<sup>143</sup> He was Abu Sa`id Sa`d 'l-Khudri Sa`d ibn Malik ibn Sinan ibn Tha`alba ibn `Ubayd ibn al-Abhar ibn Awf ibn al-Harith ibn al-Khazraj 'l-Ansaari. He was an *Imam* in knowledge, a *mujtahid*, and the leading *mufti* of Medina. He was present at the Battle of Ditch and he made the Oath of Fealty. He was among the leading jurist and *mujtahids* of the Companions. Handhala ibn Abi Sufyan said on the authority of his teachers that there was no one among the younger Companions of the Messenger of Allah, may Allah bless him and grant him peace who was more knowledgeable than Abu Sa`id al-Khudri. It was related on the authority of `Uqayl ibn Madrak that Abu Sa`id al-Khudri once said: "Obligatory upon you is feardul awareness of Allah, for it is the head of everything. Obligatory upon you is *jihad*, for it is the monastic life of Islam. Obligatory upon you is the remembrance of Allah and recitation of the *Qur'an*, for it is your spirit with the People of the heavens and your remembrance with the people of the earth. Obligatory upon you is silence except regarding the truth, for by means of it you will overcome Satan." It was related by Baqi ibn Makhlad in his Musnad 'l-Kabeer: "al-Waqidi said that Abu Sa`id al-Khudri repeatedly transmitted 1170 prophetic traditions." Two from among these are narrated in this text. He died in the year 74 A.H., [613-693 C.E.].

<sup>144</sup> This is generally speaking the main reason that they will be the majority of the people of the Hell Fire, because they are the cause for dissipation of the reason of the most cautious of men until he ends up doing or saying something which he should not have done or said, thus she becomes a partner with him in the sin he commits and increases it upon him.

<sup>145</sup> This refers to the severity of his reason departing from him. The core heart is more specious than reason because it is the essence of the man.

<sup>146</sup> The most cautious of men means one who is exact in his affairs. This expression is an overstatement emphasizing their description in causing prudent men to err. This is because a man given to certainty in his affairs who then yields to the desires of women, has his former exactitude completely altered.

<sup>147</sup> This is a reference to the words of Allah ta`ala: "*Then a man and two women from which you are content with as witnesses.*" This is taking precaution so that the memory of one woman can corroborate the faulty memory of another, due to the infrequency of her accuracy. Thus, this statement gives recognition of the deficiency in her reason. *Imam* al-'Asqalani said: "al-Muhlab said: 'What can be extracted from this verse is the need to give precedence between witnesses based upon the extent of their reason and accuracy in memory. For the testimony of the intelligent attentive person should be given precedence over the testimony of an upright but slow-witted witness.' In this verse is established that a witness when he forgets his testimony, and his friend reminds him until he remembers, then his testimony is permissible." Apart of the subtle wisdom of this verse is what was related by as-Shafi' regarding his own mother, that she and another woman were once asked to testify before a magistrate in Mecca. The judge wanted to separate the two in order to test and corroborate their testimony. However, the mother of as-Shafi' said: "You do not have the right to do that because Allah ta`ala says: '*If one of the women errs, then the other one should remind her.*'" In this story is proof of the sagaciousness and intelligence of some women over some men and it clarifies that the *Qur'anic* verse and prophetic traditions regarding the deficiency of women in their reason and religion does not make them inferior to men in that. It has been transmitted by Ibn at-Tin on the authority of some of his teachers that the interpolation of reason in the above prophetic tradition refers specifically to the indemnity for blood to be paid, which is half that of a man. The wisdom in his asking them, may Allah bless him and grant him peace shows that he was aware of their knowledge of the above mentioned *Qur'anic* verse which was revealed regarding the witness of women before that particular assembly. I say: this is evidence that the deficiency in their reason due to their testimony and the legal ruling of indemnity regarding them does not nullify their ability in knowledge and learning, due to his questioning them and his giving recognition to their knowledge in that.

<sup>148</sup> This is clear reference to the fact that the prohibition of a woman menstruating not fasting and not praying was firmly established by the judgment of the *shari'a* before that particular assembly. The *Shehu*, makes this prophetic

It is also related in the Saheeh of al-Bukhari on the authority of A'isha may Allah be pleased with her who said that Faatima the daughter of Abu Hubaysh<sup>150</sup> said to the Messenger of Allah may Allah bless him and grant him peace; "O Messenger of Allah! I do not become clean from bleeding. Shall I give up *salaat*?" The Messenger of Allah may Allah bless him and grant him peace said; "No, because it is from a blood vessel<sup>151</sup> and not from the menstruation. So when the real *haid* begins give up your *salaat*. When it has finished, wash the blood off your body and offer *salaat*."<sup>152</sup>

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tradition a proof for the judgment that women are prohibited to pray and fast in his Sawq al-Umma Ila Itibaa' as-Sunna. In the same text the *Shehu*, may Allah be merciful to him cited in the section regarding what has come regarding the nullification of making up the prayer for the woman menstruating and establishes making up the fast: "It has been related in the Saheeh of al-Bukhari on the authority of Mu'adha al-'Adawiyya, who said that she once asked A'isha, may Allah be pleased with her, 'What is the reason that a woman menstruating makes-up for the fast, but she does not make-up for the prayer?' She replied, "Are you a Haruriya?" Is said, 'I am not a Haruriya, but I simply would like to know.' She said, 'When we passed through this period of menstruation, we were ordered to complete the fasts, but were not ordered to make-up the prayers.' In another narration related by al-Bukhari, she said, 'We were with the Prophet, may Allah bless him and grant him peace, when we used to get our menstruation, but he never ordered us to make-up for the prayer.' Or she said, '...we did not offer them.' " Thus, this is a ruling in which there is unanimous agreement. The Muslims agree that a woman menstruating and a woman bleeding from afterbirth, that it is not obligatory for them to pray or fast as long as they are in those circumstances. They also agree that it is not obligatory for them to make up the prayer, and that it is an obligation to make up for the fasting. The scholars say that the reason that there is a distinctive judgment between making up of the prayer and making up fasting is that the prayers are repeated often and would be very difficult to make them up, in contrast to fasting because it is only obligatory once a year, and perhaps a woman's menstruation period is one or two days.

<sup>149</sup> In this prophetic tradition are many legal advantages. Among them are: the lawfulness of going out of the periphery of the town to pray the *Eid* prayer; the lawfulness of the attendance of women at the *Eid*, however with them being separated from the men out of fear of tribulation; in it is the permissibility of the *Imam* specifically admonishing women; in it is being rough while giving admonition so that it can be a cause for changing evil traits; in it is not directing admonition to a specific person because generalizing makes it easier for the listener; in it also is that reason accepts deficiency and increase and likewise faith; and finally that it is not the objective in mentioning the deficiency in women to disparage them because it is from the foundation of character, but as a warning so that people not be tested and tried as a result of these natural deficiencies.

<sup>150</sup> She was Fatima bint Abi Hubaysh ibn al-Muttalib ibn Asad al-Fihri. She was the sister of ad-Duhaak ibn Qays, and was one of the women who made the *hijra* from Mecca to Medina. She was originally married to Abu 'Amr ibn Hafdh ibn al-Mughira al-Makhzumi, who divorced her. She then was sought after by Mu'awiya ibn Abi Sufyan and Abu Jahm, however the Messenger of Allah, may Allah bless him and grant him peace advised her and indicated to her to marry Usama ibn Zayd, by his words related by Ibrahim ibn Tuhman on the authority of Abu Bakr ibn Abdallah ibn Abi Jahm: "As for Abu'l-Jahm he has severe character. As for Mu'awiyya he is poor, with no money. However I can marry you to Usama." Thus, she married him. Those who narrated prophetic traditions from her were as-Sha'bi, Abu Salma ibn Abd'r-Rahman, Abu Bakr ibn Abd'r-Rahman ibn al-Harith ibn Hisham and others. She died during the reign of Mu'awiyya.

<sup>151</sup> Another name give it is *'aadhil* (that which rebukes).

<sup>152</sup> In this prophetic tradition is proof that when a woman measures the the blood of menstruation with that of the blood of *istahaada*, she should give precedence to the blood of menstruation by determining its normal beginning and end. When this time is complete, she should then make the ritual bath. At this point the judgment of the flow of blood is considered to be the blood of *istahaada*, which is a minor impurity. She only then has to make ablution for each prayer, and she should not pray more than a single obligatory prayer with that ablution; or make up prayer based upon the apparent meaning of his words: "...then make the ablution for each prayer." This is the opinion of the majority of the scholars. In this prophetic tradition is also the permissibility of a woman seeking legal decisions for herself; the permissibility of her passing legal decisions to men by word of mouth regarding those matters specific to females; as well as the permissibility of listening to the voice of women for needs and requirements. In it or many other legal advantages as well. The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan in the section on menstruation: "Menstruation is yellowish or peach colored blood which issues by itself from the front of the woman which normally occurs, even if only a quantity flows out at once. The maximum period which it occurs for the woman menstruating for the first time is half of a month, like the minimum period of purity for the one who normally has

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menstruation. In such a case, she should wash three times taking precaution of her maximum period when it does not last for half a month. Only then is she purified. For the pregnant woman, the maximum period is twenty days. Is what occurs before three months like what occurs after three months, or like the regular period? In this there are two opinions. If the bleeding stops, the days are considered to be false menstruation. Then she after bringing together the days of menstruation and the days of taking precaution, the woman continuing to have an issue of blood should bath as soon as the blood ceases. She can then commence fasting, praying, and enjoying intercourse. She is pure with dryness or with the final discharge. This is more so for the woman having menstruation for the first time. She should wait for the discharge at the end of the specific time. She does not have to see if she is pure before dawn, only at the time of sleep and at the time of the *subh* prayer. Menstruation prevents the soundness of prayer with its obligations, fasting with its obligations, divorce, the initiation of the waiting period, vaginal intercourse (or fondling below the waist wrap) even after the blood has cleared before washing with water, *tayammum*, entering the mosque and touching the *Qur'an* but not reciting it. Lochia is the blood which issues as a result of childbirth and its maximum period is sixty days, then it stops. It prevents the same things that menstruation prevents and wudu is obligatory with the withholding of blood, in contrast to the opinion of Ibn Rushd.” And with its completion ends the section on menstruation and its duration, and success is with Allah.

### **The Times of Prayer (*awqaat as-salaat*)**<sup>153</sup>

Allah ta'ala says, "*Glory be to Allah at the time of nightfall and during the early morning hours. Everything in the heavens and the earth sing His praises at the end of day and during noonday.*"<sup>154</sup>

<sup>153</sup> The issue regarding the times of prayer is originally apart of the issues of the prerequisites of the obligations of the prayer and the prerequisites of the soundness of the prayer, because prayer is an act of worship which is estimated by set times. Allah ta'ala says: "*Verily the prayer is obligatory upon the believers as a timed ordinance*"; that is to say, as a timed obligation. For when the time enters, then it is obligatory to perform the ablution or what stands in the place of ablution. It is for this reason that *Shehu* Uthman ibn Fuduye', may Allah be merciful to him placed the issue regarding the times of prayer before the remainder of the prerequisites of prayer. The time of prayer is the lawful predetermined time for worship. It includes either the proper time of its performance or the time for making it up. The proper time for the performance of the prayer is either the chosen time or the required time. The chosen time is either the meritorious time or the extended time. Ibn Habib said: "Each prayer has three times except the sunset prayer. It only has one set time." The Messenger of Allah, may Allah bless him and grant him peace said in a prophetic tradition which is *mursal* on the authority of Mujahid: "The most superior of hours is the set times of the prayer, so perform them in them." Thus, knowledge of the entrance into the times of prayer is obligatory upon every responsible person who is able to know that. It is an individual obligation upon every responsible person, with the meaning that it is not permissible for a person to enter into the prayer until he has ascertained with some certainty that its proper time has occurred. It has been related by Abu Dawud on the authority of Umm Farwa that the Messenger of Allah, may Allah bless him and grant him peace was once asked: "What is the most superior action?" He said: "Performing the prayer in the beginning of its time." The People of Allah ta'ala say that the time or the moment are two: [1] that which is specific, that is with respect to it being obligatory; and it is what is desired in this chapter; and [2] there is the time or moment which is not specific, that is with respect to it being voluntary and superogatory. For the Knower of Allah who is always in a state of prayer in intimate conversation standing in the presence of his Lord in all his movements and stillnesses; there is no specific time for him, nor is there a non-specific time for him. On the contrary, he is the master of his time in constant presence with his Lord. He is the Son of his moment, who gives each moment its due. However, the Devine Self-Manifestations which descend to him during the times of prayer are greater than those manifestations which appear to him before or after the times of prayer; as the two preceding prophetic traditions clearly indicate. As for those who are not the sons of their moments, they have designated times in which they can attain intimate converse with their Lord, in which descends the Self-Manifestation of a specific Devine Name of Allah for that particular time. Just as each prayer has a variety of times specific for it, likewise for each spiritual station with the People of Allah there is a courtesy, spiritual discipline and behavior which is specific for it. For everything besides Allah ta'ala has a beginning, an ending, and: "*Everything is flowing to a designated appointed time.*" Apart of the wisdom of Allah is to know the time that you are in, and to know the action which is suited to that time. Allah ta'ala says: "*I have not created jinn or men except to worship*"; that is, to know Allah. For this reason Allah ta'ala has made all human transactions a form of worship. He has given all of these acts of worship a given time. The best form of worship is the prescribed prayers. The prayers are preconditioned by set times. For whoever forfeits the times of prayer has in effect forfeited a condition for the soundness of prayer. Whoever forfeits the conditions of prayer has in effect forfeited the prayer itself. Whoever forfeits the prayer has in effect forfeited the remainder of his human transactions. Whoever forfeits human transactions, then has caused the lowering of the Veil between him and the Absolute Being and has been hindered from direct knowledge of Allah and spiritual unveiling, so understand.

<sup>154</sup> Quran-*ar-Ruum* 30:18. It has been related by Ibn Abi Shayba on the authority of Ibn Abass who said that this verse gathers all the times of prayer. The meaning of His words: "*Glory be to Allah*", that is, glorify Allah, with the meaning of perform the prayer when you know and turn towards Him; "...*at the time of nightfall*", that is when you enter the evening; which comprises the two prayers of *maghrib* and *'isha*; "...*and during the early morning hours*", when you enter into the dawn; which comprises the prayer of *subh*; "...*Everything in the heavens and the earth sing His praises*", this is because He deserves praise from His creatures, meaning the entire creation of Angels, mankind, *jinn*, animals, vegetation, and minerals in accordance with what has been obligated upon each and specified for it. For Allah ta'ala says: "*Have you not seen that to Allah everything in the heavens, the earth and the birds all arranged in ranks glorify Him, each aware of its own prayer and glorification.*" Allah ta'ala also says: "*Have you not seen that to Allah everything in the heavens and everything in the earth, the sun, the moon, the mountains, the trees, beast and many among mankind glorify Him.*" The meaning of His words: "...*at the end of the day*", is an expression which is conjoined to the expression 'at the time of'; and it comprises the prayer of *'asr*. "...*and during noonday*", that is



It is related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah<sup>155</sup> who said; "The Messenger of Allah may Allah bless him and grant him peace used to pray the *dhuhr* prayer just after mid-day,<sup>156</sup> and the *asr* prayer when the sun was still bright,<sup>157</sup> the *maghrib* after sunset when it sinks down<sup>158</sup> and the *'ishaa* at variable times.<sup>159</sup> Whenever he saw the

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when you enter into the midday; which comprises the prayer of *dhuhr*. For Allah ta'ala establishes the times of the five prayers by means of this *Qur'anic* verse. It has been related by Ahmad, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn as-Sina in his 'Amal Yawm wa Layla, at-Tabarani, Ibn Mardawiya and al-Bayhaqi in his ad-Da'awaat on the authority of Mu'adh ibn Anas on the authority of the Messenger of Allah, may Allah bless him and grant him peace who said: "Shall I not inform you why Allah named Ibrahim His Bosom Friend? Because he used to say at each morning and evening: '*Glory be to Allah at the time of nightfall and during the early morning hours. Everything in the heavens and the earth sing His praises at the end of day and during noonday*'." It has been related by Ibn 'Asaakir on the authority of al-Hassan al-Basri, may Allah be pleased with him who said: "Whoever recites the verses: '*Glory be to Allah at the time of nightfall and during the early morning hours. Everything in the heavens and the earth sing His praises at the end of day and during noonday*', will not lose anything from his day or night; and will regain what he may have lost from that day and night."

<sup>155</sup> He was Abu Abdallah Jaabir ibn Abdallah ibn Amr ibn Haram 'as-Salami l-Khazraji l-Ansaari. He was a notable Imam of knowledge, traditionist, *mujtahid*, and one of the leading Companions of the Messenger of Allah, may Allah bless him and grant him peace. He was among the people of the Oath of Fealty, and acted as the *mufti* of Medina during his time. He lived for 94 years and died in 78 A.H., [607-697 C.E.].

<sup>156</sup> *Shehu* Uthman ibn Fuduye' began by citing the prayer of *dhuhr* because it was the first of the obligatory prayers which manifested in Islam; then the *'asr* prayer; then the *maghrib* prayer; then the *'isha* prayer; and then finally the *subh* prayer; as it was narrated in a prophetic tradition by Ahmad, Abu Dawud and at-Tirmidhi on the authority of Ibn Abass. As-Suyuti said: "Midday (*haajira*) is during the time of the severest heat of the middle of the day." I say: this is what the linguists say, however what is intended here is after the sun began to descend from its zenith; which is when it began to move towards the west. In the al-Qamus it states: "This time comprises from the time of the descent of the sun from its zenith until the time of *'asr*. And it is not hidden that the first part of this time does not establish it and the second part of this time is outside of the specific time desired." The apparent meaning of these words is that what is intended for the time of *dhuhr* is its first part by name, but with the meaning of that time which is close to midday by half. This is because what is desired is that the *dhuhr* prayer be prayed in the beginning of its time. That is to say that it should not be postponed much. This does not negate the legal judgment of allowing the heat of midday to cool off, because the judgment of allowing the heat to cool is specific for hot days; in order to clarify that heat does not hinder the prayer from being established in its beginning time. If this is the case, then this is even more so when the days are not hot. In a prophetic tradition narrated in the al-Muwatta on the authority of Naafi', the freedman of Abdallah ibn Umar that Umar ibn al-Khattab once wrote to one of his governors saying: "Verily the most important of your matters with me is the prayer. Whoever preserves it, and protects it, has protected his religion. Whoever forfeits it has in effect forfeited everything besides it." He then wrote: "Pray the *dhuhr* prayer when the shadow is an arms length up until the shadow of one you is equal to him."

<sup>157</sup> This means untainted and pure in which no yellowish entered it nor alteration. In a narration of Malik on the authority of Umar ibn al-Khattab in one of his letters to one of his governors he said: "And pray the *'asr* prayer while the sun is high, white and bright; the extent that a mounted rider can travel two or three parasangs before the setting of the sun." Az-Zarqani said regarding the meaning of his words: 'the sun is high, white and bright' "It means when the color and heat of the sun has not been altered. It is related in the al-Mabsuut that Malik said: 'The judgment of *'asr* is determined by looking at the effects of the sun upon the earth and its illumination, and not looking directly at it.' The meaning of his words: 'the extent that a mounted rider can travel two or three parasangs before the setting of the sun', means that the performance of the prayer of *'asr* should be before it begins to turn yellow." The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "The chosen time for *dhuhr* is from the time of the descent of the sun from its zenith until the last part of its vertex. The chosen time for *'asr* is from the time of the second vertex of the sun until it becomes yellowish. The necessary time for both prayers is until before *maghrib*."

<sup>158</sup> In a narration from Abu Dawud on the authority of Muslim ibn Ibrahim it stated: "...and *maghrib* should be prayed when the sun sets." In a narration by Abu 'Awaana by way of Abu an-Nasr on the authority of Sha'ba it stated: "...and *maghrib* is to be prayed when the sun sinks." These statements are proof that the dropping of the orb of the sun beyond the horizon is the entrance of the time of *maghrib*. In a narration related by Malik on the authority of Umar ibn al-Khattab: "*Maghrib* should be prayed when the sun sets", which means it should be rushed to be performed due to the narrowness of its time, as az-Zarqani said. The *Shehu*, may Allah be merciful to him said in his

people assembled he would pray it early and if the people delayed, he would delay the prayer. And *subh* they or the Prophet, may Allah bless him and grant him peace used to pray it at dusk."<sup>160</sup>

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`Umdat'l-Bayaan: "The chosen time for *maghrib* is the extent of time required to pray it after its conditions are met." I say: what is meant by his words: "after its conditions are met", is after the entrance of the time, purification and the remainder of the prerequisites of prayer as they will be mentioned in the next chapter.

<sup>159</sup> This means that sometimes he would postpone it and sometimes he would do it promptly. It has been related on the authority of Muslim ibn Ibrahim on the authority of Sha'ba who said: "When there were a lot of people he would perform it promptly, and when there were few people he would postpone it." Ibn Daqeeq al-'Eid said: "Whenever there is a conflict in an individual regarding two matters: one being promptly performing the prayer in the beginning of its time by himself; or postponing it for the congregation – which of them is superior?" The closer opinion to me is that postponing the prayer for the congregation is superior. The phrase on this issue which proves that, is the statement: '...and when he saw they were slow in coming, he would postpone it'. Thus, he postponed the prayer because of the congregation although he could have conceivably done it promptly." In a narration related by Malik on the authority of Umar ibn al-Khattab: "...and *isha* should be performed when the afterglow of sunset completely disappears in the horizon after the setting of the sun" The *Shehu*, may Allah be merciful to him said in his `Umdat'l-Bayaan: "The chosen time for *isha* is from the setting of the afterglow of sunset up until a third of the first part of night. Its necessary time is up until the appearance of dawn."

<sup>160</sup> Al-Kurmani said: "This statement indicates that there was doubt from the person who narrated the tradition from Jabir." The meaning of 'dusk' is the darkness of the last part of the night before dawn. This means that the issue regarding *subh* is that he always performed it promptly, not like what he did during the *isha* of doing it promptly and sometimes postponing it. The evidence for this is in what was related by Malik on the authority of Umar ibn al-Khattab: "...and the *subh* should be performed when the stars are visibly glowing." This means that the *subh* prayer should be performed when the stars are apparent, where they are plainly intermixing with one another due to the vast amount in the heavens. This interpolation is corroborated by what was related by Ahmad ibn Hanbal on the authority of Abu Abdallah as-Sanaabihi who said the Messenger of Allah, may Allah bless him and grant him peace said: "My *Umma* will remain excellent as long as they do not postpone the *maghrib* awaiting the appearance of darkness which is similar to the Jews; and that they do not postpone the *fajr* until the effacing of the stars which is similar to the Christians." The *Shehu*, may Allah be merciful to him said in his `Umdat'l-Bayaan: "The chosen time for *subh* is from the first part of dawn until the appearance of its redness on the horizon. Its necessary time is up until the rising of the sun. Everything beyond these times in all these prayers should be made up." And with its completion ends the section on the times of prayer, and success is with Allah.

### The Conditions of Prayer (*shuruut as-salaat*)<sup>161</sup>

Allah ta'ala says concerning the matter of purification (*al-tahaara*):<sup>162</sup> "Verily Allah loves those who turn in repentance and He loves those who have a care for purity."<sup>163</sup>

<sup>161</sup> The prerequisites of a thing is that which necessitates a thing; or it is what initiates it; that is to say, that it is the beginning of its initiation or its signs. Thus, it means in this context those things which by them initiate the prayer; or they are its signs by which it is known; or that which makes the prayer sound. *The Shehu* enumerated the prerequisites to be four in this chapter. However, in reality they are seven, because subsumed under purification are two purifications; and subsumed under leaving speech is also leaving much movement, as he will explain clearly. He also mentioned one of the seven prerequisites in the preceding chapter regarding the 'times of prayer'. Some of the Maliki scholars divide the prerequisites of prayer into two divisions: the prerequisites for the soundness of the prayer, and the prerequisites of the obligation of prayer. The later prerequisites were not mentioned by the *Shehu*, may Allah be merciful to him. However, one of his famous disciples, *Shaykh* Uthman ibn Is'haq mentioned in his *Sulam al-Hudat Ila Ma'rifat Arkaan as-Salaat*: "As for the prerequisites for the obligation of prayer they are five things: the first is Islam; the second is maturity; the third is reason; the fourth is the elimination of menstruation and the blood of afterbirth; and the fifth is the entrance of the time. The one who denies the obligation of prayer, its bowing or prostration is a disbelieving apostate, who should be asked to repent. If he repents, he is to be left alone. If not he should be killed. Whoever acknowledges their obligation but fails to perform them, is not a disbeliever. However he should not be allowed to remain in that state. Rather, he should be encouraged to perform the prayers until the necessary time of the prayer enters and enough time to perform one complete *raka'at* with its prostration. If he fails to perform the prayer, he should be bound and beat. If he still fails to perform the prayer, then he should be killed with the sword as punitive punishment, not as a disbeliever. He should then be prayed over by someone other than the *Imam* and the people of spiritual bounty. If the time of the prayer finishes and it becomes a prayer that he missed then he is not to be killed, based upon the soundest opinion. The young child should be ordered to perform the prayer when he reaches the age of seven; and beat as a discipline for neglecting them when he reaches the age of ten." The proof for this is in what Ibn al-Qasim said on the authority of *Imam* Malik ibn Anas: "Whoever neglects the prayer, it is to be said to him: 'Pray'. If he prays (good). If he doesn't then he is to be killed. Whoever says: 'I will not pray', is to be encouraged to repent. If he prays (good). If he doesn't then he is to be killed. This is the same for the one who says: 'I will not make ablution.' What proves this is the prophetic tradition which was related by Abu Dawud on the authority of Abd'l-Malik ibn ar-Rabi' ibn Sabra on the authority of his father, on the authority of his grandfather who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Order the young children to pray when they reach age seven; and when they reach age ten, punish them for neglecting them."

<sup>162</sup> The meaning of purification in the technical language of the people of knowledge is a legal description which requires those who establish it the permissibility of that which without it would normally be prohibited, such as the prayer and its like. It means the purification of impurities, that is to say the purification from them. Impurity is what hinders performing with the bodily limbs what is obligatory, such as urine, feces, sleep and its like from what is considered minor impurities; or purification from menstruation, the blood of afterbirth and its like from what is considered major impurities. Impurity prohibits involvement in prayer. For impurities occur and the person prays in a state of impurity, then his prayer is invalid. It has been related by at-Tirmidhi on the authority of Abdallah ibn Umar that he upon him be blessings and peace said: "The prayer is not accepted except with purification." The reference to purification here by the *Shehu*, may Allah be merciful to him, refers to two types: purification from minor impurities and major impurities, as we mentioned; and the purification of the clothing, the body and place from impure matter; and by 'place' it means what the body touches during standing, prostration and sitting during the prayer. When what prevents the one who desires to enter the prayer is connected to his clothes and place, then this is purification of impure matter; that is purification from it. As for that which he does not touch there is no harm from it. It is permissible to pray on a straw mat in which its edges may be some filth. What is meant by the purification from filth with the People of Allah is the removal of what makes the servant far from Allah during intimate converse. For purification is nearness to Allah with them, while impurity, impure matter and filth is remoteness from Him. Thus, the one whose remoteness from Allah overcomes his nearness to Him, then the state of intimate converse with Him will never be sound. Filth in this context is everything which makes the servant far from intimate conversation with his Lord. As for purification of the places of prayer, it means the heart. For among the conditions of intimate conversation with the Absolute Being is that the heart must be purified from everything besides Allah.

<sup>163</sup> Quran- *al-Baqara* 2:222, The meaning of His words: "Verily Allah loves those who turn in repentance", He loves those who relent from turning their backs on Allah and on obedience to Him. Or it means He loves those who repent from sins and do not return back to them. The meaning of His words: "...and He loves those who have a care

He says concerning the matter of facing the qibla (*istiqlal 'l-qibla*):<sup>164</sup> "*So turn your faces in the direction of the Sacred Mosque. And wherever you maybe turn your faces towards it.*"<sup>165</sup>

for purity", that is to say, He loves those who are careful to keep themselves pure from foul things and sins. Or it means He loves those who purify themselves with water from major impurity and minor impurities for the purpose of prayer; and He loves women who purify themselves with water from menstruation, the blood of afterbirth, major impurities and minor impurities. Or it means He loves those who keep themselves clean from the anus of women with the aim of sexual intercourse; as Mujahid said: "Whoever comes to his woman to have anal sex is not among the purified." Thus, Allah ta'ala has placed repentance and purification in a singular station; because repentance is the purification of the inward, while purification is the repentance of the outward. It is for this reason that the scholars, may Allah be merciful to them have placed purification as the first legal issue in the outward branch of the religion and they have placed repentance as the first spiritual issue of the inward branch of the religion; as the *Shehu*, may Allah be merciful to him explained in this text.

<sup>164</sup> The Muslims are unanimous regarding that facing the *qibla*, meaning the *Ka'aba* in Mecca is a prerequisites from the conditions of the soundness of prayer. For directly facing the *qibla* has been made lawful for us if we can see it at the times of our prayers; or facing in its direction if it is unseen from us due to distance or something else. *Shaykh* al-Hatimi said: "The obligation of facing the *qibla* is an obligation arrived at by independent judgment when it is unseen. This means that it is an answer arrived at by independent judgment not by eyesight. For if it were an obligation arrived at by eyesight, then the servant has been ordered to face his Lord with his heart during his prayer. Rather, with all of his movements and stillnesses he should not see anything other than Allah. Yet we all know that the Essence of the Absolute Being and His Essential Reality is inconceivable to be known as It really is by created beings. Thus it is impossible to face the Source Reality of His Essence with the heart. That is to say that it is impossible for the reason to know its Lord through seeing His Essence. He can only be known through the direction of possibility by being in absolute need of Him and by distinguishing Him from all else; which entails not describing Him by the attributes of in-time creation, in the same manner that possible in-time creation is described. This is because: '*There is nothing like Him*'; for He cannot be known except by means of negation. This is the reason that we say that the obligation of facing the *qibla* is based upon direction and not eyesight." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Shifa 'n-Naas Min Daa' 'l-Ghafflati wa'l-Waswaas*: "The *qibla* of a person's face is the direction of the Sacred Masjid. The *qibla* of his spirit is the *Bayt'l-Ma'muur*. The *qibla* of his heart is the Throne of his Lord. The *qibla* of his secret is the Holy Essence, where it is connected to Allah, turning away from everything besides Allah.. Thus, the extent of his remoteness from his worldly life is based upon the extent of the nearness of his secret to his Lord. May Allah provide us with that from His favor and generosity –Amen."

<sup>165</sup> *Quran-al-Baqara* 2:150. The meaning of His words: "*So turn your faces*", that is to say, turn your entire person in prayer facing; "...in the direction of the Sacred Mosque", means in the direction of the consecrated Masjid in which it is forbidden to kill and to oppose the unjust tyrant, meaning the *Ka'aba*. The original meaning of direction is from the expression 'a part' which is a part separated from a thing. It is a verbal noun indicating section, which eventually was utilized to indicate direction of a thing, even when it was not separated from it. In this is an indication that the command to face it for the person far from it is by direction, because facing it by eyesight would be obviously difficult for him in contrast to the one near it. Thus facing the *qibla* or its direction is a prerequisite of the soundness of the obligatory prayers; except for the prayer of combat; or when the rider fears robbers and wild animals if he dismounts and prays. Therefore he prays while mounted facing the direction of the *qibla* or in another direction. The meaning of His words: "*And wherever you maybe turn your faces*", during the prayers. That is to say, turn with your entire persons; this is a figurative expression and is an address to the entire *Umma*. The meaning of His words: "...towards it", is an expression specifically addressed initially to the Messenger of Allah out of esteem for him and answering his desire for a direction of prayer. Then a clear general address is made with universal legal application and as a form of emphasis of the command to face the *qibla* specifically for the *Umma* who follow him. Thus, wherever there is a direction or when there is no clear direction; meaning whether the place you are is the land or the sea; then face in the general direction of the *qibla*. The *Shehu*, may Allah be merciful to him said in his *Sawq'l-Umma*: "Regarding what has come regarding facing the direction of the *qibla*; it has been related in the *Saheeh* of al-Bukhari on the authority of Abu Hurayra who said that the Prophet, may Allah bless him and grant him peace said: 'Face the *qibla* and then say: '*Allahu Akbar*'." In this prophetic tradition is the concept that is is highly recommended to face the *qibla* even when making supplication, or reciting the *Qur'an*, making the call to prayer and the remainder of acts of obedience to Allah, except during those acts which are excluded with legal proof such as when giving the sermon of the Friday prayer. It is the unanimous agreement of the Muslims which state that facing in the direction of the Sacred House is a prerequisite from the prerequisites for the soundness of the prayer by His words: '*So turn your*

**He says concerning the matter of covering the private parts (*satri'l- `awra*):<sup>166</sup> "Take your beautiful clothing at every place of worship."<sup>167</sup>**

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*faces in the direction of the Sacred Mosque. And wherever you maybe turn your faces towards it'. Face it either by looking directly at the House, which is an obligation for the one in eyesight of it, and there is no disagreement in that. Shaykh al-Hatimi said: "We do not worship Allah by means of the sciences of meterology, or the sciences of engineering dervived from it, by which the longitude and latitude of the earth is determined; because in every respect , what we take from these is not taken with certainty. The verse clearly explains that the obligation upon the responsible person is to make strenuous effort in determining the qibla and not actually hitting the mark. Thus it is not an obligation for the person praying to repeat the prayer when he has realized after its performance that he was not facing it precisely."*

<sup>166</sup> The *Umma* is unanimously agreed without any disagreement regarding the obligation of covering the private parts. I will explain its legal judgment after what follows, Allah willing. Now, the meaning of covering the private parts in the language of the People of Allah is that the Knower of Allah should conceal from the ignorant the secrets of the Absolute Being regarding those verses and prophetic traditions in which there are expressions of an allegorical nature implying resemblance. For when the ignorant person listens to the interpolation of these it will lead him to an illicit understanding of incarnation, limitation or resemblance with regard to the Absolute Being. Thus, the Knower of Allah when explaining these to the ignorant and common person never goes beyond their intellects, as it has been related by ad-Daylami on the authority of Ibn Abass who said: "We were ordered to speak to people based upon the extent of their intellects." It is for this reason that The *Shehu*, may Allah be merciful to him said in his *Ihya's-Sunna wa'l-Ikhmad'l-Bid'a*: "Searching and examining the books of the people of unveiling is not permissible except for the scholar who knows the Book of Allah and the *Sunna* of His Messenger, may Allah bless him and grant him peace. He should take from these books that which clarify his guidance and he should leave what it is not clear. He should surrender to what is not clear, but not act in accordance with it. This should be done not because of any deficiency in its words, but because of his knowledge has not reached to it. This is because no person is held responsible for that which his knowledge does not encompass. On the contrary, it is not permissible for him to follow it, "*Do not follow that which you have no knowledge.*" The grandson of the *Shehu*, Shaykh Abd'l-Qaadir ibn Mustafa said in his *al-Uhuud wa'l-Mawaathiq*: "I have taken an oath and covenant to conceal what I possess from the sciences of the Devine Reality, and Secrets, and to hide my publications, (an oath I take as a solemn bond), except from the People of the spiritually elite and those special individuals who have been prepared from the People of Allah only". He also said in the same text: "I have taken an oath and covenant not to disseminate to anyone what I have from the secrets of the times and what will be in them regarding the rulers and government officials; although this knowledge was revealed to me and I learned it without seeking it out. I have also taken an oath and covenant not to disseminate to anyone the knowledge of the secret by which Allah established this government (the Sokoto *Khalifate*). For verily the authority of the government of this particular *umma* is only fitting for those within whom this secret has been secured. For this secret flows among them however it will, so realize that."

<sup>167</sup> Quran- *al-Araaf* 7:31. The meaning of His words: "*Take your beautiful clothing*", is an expression describing an absolute state to be observed for a place; that is to say what is appropriate from them; and it is clothing which suitably covers the private parts; "...*at every place of worship*"; is an expression describing an absolute place determined for a particular state, which a place in which it is permissible to pray, and make circumambulation. In this verse is proof of the obligation of covereing the private parts during the prayer. The mimimum obligation required for men is what is between the navel and the knees. The *Shehu* may Allah be merciful to him said in his *'Umdat'l-Bayaan*: "The private parts of the man, the slave girl, and a free woman (around other women) is what lies between the navel and the knee. The private parts of the free woman around every strange man is her entire body except the hands and face. The private parts of the woman with her male relatives which she is forbidden to marry is the entire body except the face and the extremities like the head, arms, legs and feet. What can be seen from a strange man is the same as what can be seen from a *mahram* and likewise this is what can be seen by other men (that is the entire body except what lies between the navel and the knees). The slave girl is not required to cover her head. It is customary for a free woman to uncover her breasts and extremities at certain times, just as the slave girl can uncover her thighs when the place is free of the presence of men. It is highly recommended for the slave mother of a son and a young girl to cover themselves and it is obligatory for the free woman who has attained maturity." It is obligatory to cover the private parts from the eyes of all men. Apart of the *Sunna* is that a man should take the best type of clothing for the prayer and the most beautiful of his clothing for the Friday prayers and the *Eid* prayers.



**He says concerning the matter of avoiding speech (*tark'l-kalaam*):**<sup>168</sup> "*Stand before Allah humbly.*"<sup>169</sup> That is be silent as it was related in the tradition of Zayd ibn Arqam<sup>170</sup> related by the two Shaykhs.

<sup>168</sup> Also among the prerequisites for the soundness of the prayer is avoiding speech, for intentionally speaking during the prayer invalidates it, except when it is done to correct it. Like for example when the one following in the prayer says to the one leading who failed to complete the prayer: 'Have you completed it?' Or when the leader of the prayer asks and he is informed. It has been related in the Saheeh of al-Bukhari on the authority of Zayd ibn Arqam who said: "We used to speak during the prayer until Allah revealed: '*Stand before Allah humbly*'; as a result we were ordered to be silent and were prohibited from speaking." Subsumed in this judgment is also avoiding much movement. This is also from among the prerequisites of the soundness of the prayer, even though *the Shehu* may Allah be merciful to him did not mention it. It is considered among those things which hinder the soundness of the prayer when it happens too much and are not actions which are apart of the prayer itself. However, little movement is acceptable, either when it is from among the actions of the prayer, such as raising the hands for the prostration; or when it is not from the actions of the prayer, like for example removing something from between the teeth.

<sup>169</sup> Quran- *al-Baqara* 2:238. The meaning of His words: "*Stand before Allah*" in prayer; "...*humbly*", means supplicating Him. Ibn al-Musayyib said: "What is intended here is the supplication (*qunoot*) which is said in the *subh* prayer." It is considered to be among the merits of the prayer, and is to be recited silently before bowing and after the completion of the recitation in the second *raka'at* of the *subh* prayer, as follows: 'O Allah verily we seek Your assistance, we seek Your forgiveness, we believe in You, we rely upon You, we repent to You and extol You. All good is in Your hands. We are grateful to You and do not disbelieve in You. We stand humble before You and we disassociate and avoid those who deny You. O Allah it is You that we worship, to You we pray and prostrate. It is to You we flee, hope for Your mercy and fear Your punishment. Verily Your punishment encompasses those who disbelieve'; as it was related by Ahmad and others. It is also said, (and this is the prominent view with us) that it means standing silently, humbly and submissive. The proof for this is from the forthcoming prophetic tradition related by the two *Shaykhs* from Zayd ibn Arqam who said: "We used to speak during the prayers until the verse was revealed, and we were thus ordered to remain silent and prohibited from speaking."

<sup>170</sup> He was Abu `Amr Zayd ibn Arqam ibn Zayd ibn Qays ibn an-Nu`maan ibn Malik al-Aghar ibn Tha`alaba ibn Ka'b ibn al-Khazraj ibn al-Harith ibn al-Khazraj al-Ansaari. AlWaqidi and Ibrahim ibn al-Mundhir al-Hizami said that he died in the 68 A.H. The *Shehu* said in his Mirat't-Tullab: "I say: Concerning the above mentioned purification it says in the Risaalat: "The purification of impure stains from the body for the prayer is obligatory and this is the same for the garment. It is said that the judgment of incumbency in both means the incumbency that is considered an obligation. Others say that the incumbency here means that its judgment is the incumbency of a firmly established *Sunna*." Each of these two opinions is well known with the scholars as it has been recorded in the commentary upon the Risaalat called al-Kifaya. "This disagreement is valid concerning the purification of the body", as it has been explained in the Mukhtasar. As for facing in the direction of the *qibla* it is mentioned in the Miftaah's-Sadaad the commentary upon the Irshaad 's-Saalik: "As for the facing of the *qibla* being a prerequisite for the prayer, there is no disagreement concerning it except where there is an exception." As for covering the private parts al-Karachi said in his commentary upon the Mukhtasar: "There is no disagreement concerning the covering of the private parts in the prayer. The disagreement is regarding whether it is a prerequisite of the prayer or not." Ahmad Zarruq said in his commentary of the al-Waghlasiya: "Covering the private parts is obligatory during the prayers according to the majority and covering them from the vision of the eyes is the consensus." As for avoiding speech, he said in the Umdat 'l-Bayaan his commentary upon the al-Akhdaari: "Al-Abhuri mentions that the avoiding of speech is a *Sunna*." He said in the al-Muqadima: "The apparent judgment is that it is an obligation according to the words of Allah ta'ala: '*And stand humbly before Allah*'." Here ends the words of the *Shehu* and with its completion ends the section on the prerequisites of the prayer, and success is with Allah.

## The Prayer (*as-salaat*)<sup>171</sup>

Allah ta'ala says, "*So establish the prayer, verily the prayer is a timed ordinance for the believers.*"<sup>172</sup>

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<sup>171</sup> Al-Azhari said: "Prayer is adhering to the requirements that Allah ta'ala has obligated." From this meaning everything can be considered prayer. For prayer is among the greatest of the obligations which have been commanded to adhere to. The expression prayer (*salaat*) refers to one of the obligatory prayers. It is a noun which is placed in the position of being a verbal noun. You say for example: 'I prayed the prayer (*salaytu salaatan*). You do not say *tasliyan*, used as a verbal noun. And you say: 'I prayed upon the Prophet, may Allah bless him and grant him peace.' Ibn al-Athir said: "The prophetic traditions have enumerously repeatedly mentioned the prayer, which is a specific form of worship whose etymological roots come from the expression supplication and it is named from a part of its meaning." It is said that it is from the etymological root of 'glorification' and it is called prayer specifically because of what is in it of glorification of the Exalted Lord, may He be emulated. There is no disagreement among the people of knowledge and the biographers that the prayer was made obligatory in Mecca on the Night of the Ascension, when he upon him be peace was taken up into the heavens, for this has been well established in the sound narrations and others. Among the bounties of the prayer is that Allah has gathered in it all forms of worship as *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Shifa 'n-Naas*: "For in the prayer is remembrance of Allah; the recitation of His Book; supplication of Him; praising Him; extolling Him and glorifying Him. In it is also avoiding speech other than His remembrance; intimacy with Allah; rejecting all else besides Him; and struggle against Satan. In it also is abstaining from eating and drinking which stands in the place of fasting; facing the *qibla* which stands in the place of pilgrimage; and making supplication for the Muslims which stands in the place of charity. All of these acts of worship are accompanied with the additional humility and fear of Allah by bowing, prostrating and standing for Allah; as well as sitting with Allah in intimate conversation." Realize that the prayers are the greatest domain for the Self-Manifestation of His direct knowledge, glory be to Him the Exalted; because it is the cause of the purification of the hearts and the opening of the doors of the Unseen. The prayer is the realm of intimate conversation; and it is the mine of spiritual purification. In the prayer the sphere of Divine Secrets are expanded, and in it dawn the radiating gleams of spiritual illumination. For when Allah ta'ala desires to show His mercy to a servant by drawing him near Himself and to make him stop at His door; He makes the prayer his key concern and makes him love it, until it becomes the means by which he enters the Presence of the Beloved, azza wa jalla, and enjoys the intimate conversation of Nearness. By means of the prayer he knocks on the Door and seeks the lifting of the Veil; as he, upon him be blessings and peace said: "The prayer is the locus of Divine intimate conversation." For Divine intimate conversation is as *Shaykh* Abu Bakr Jallo, may Allah ta'ala be merciful to him said: "It is the mutual counsel and dialogue which occurs between lovers. The intimate conversation of the servant to his Lord is through recitation of the *Qur'an* and remembrance of Allah; while the intimate conversation of the Lord to His servant is through the granting understanding, spiritual openings and the lifting of the Veils." It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: "The one praying is having intimate conversation with his Lord."

<sup>172</sup> Quran *an-Nisaa* '4:103. The meaning of His words: "*So establish the prayer*", is an imperative statement whose meaning is that it is obligatory; and there is no disagreement in that. Thus 'establishing the prayer' means performing it in accordance with its pillars, prerequisites, *sunnan*, and all of its complete aspects during its proper time. For the establishment of a thing means being persistent and firm in it. It does not mean standing on one's feet; for it is taken from your saying: 'The truth has been established', meaning that it has become apparent and firm. It is in light of this meaning that Umar, may Allah be pleased with him said: 'Whoever preserves it and protects it, has in effect protected his religion. Whoever forfeits it has forfeited everything besides it.' Allah ta'ala says: "*Establish the prayer*". For Allah ta'ala orders us to establish the prayer with all of its rules, judgments and necessities. In the *al-Hikam'l-'Ataa'iyah* it says: "Your resolution should be to establish the prayer not the mere form of the prayer." Al-Qushayri said: "The establishment of prayer is to establish its pillars, and its *sunnan*; then to become absent from witnessing it by envisioning the One to whom one is praying. For preserving the prayer is the legal command by which what flows from it occurs at the instance the souls are eradicated from the outer prayer when facing towards the *qibla*; and the hearts become unshakable and immobile in the reality of Divine Union." Thus, what is intended by the prayer is the movement of the bodily limbs along with the dynamic movement of the heart so that your spiritual resolution can be in the establishment of the prayer outwardly and inwardly; which is making it exact and precise. Thus, establishing the rights of prayer outwardly and inwardly means precisely preserving its outer limits and protecting its inner secret certitudes with Allah azza wa jalla. Allah ta'ala says: "*Then glorify with the praises of your Lord, and be among those who prostrate. And worship your Lord until their comes to you Certainty.*" The Erudite authority of the Land of

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra concerning the story of the Bedouin;<sup>173</sup> "When you stand for prayer,<sup>174</sup> say 'Allahu akbar'.<sup>175</sup>

the Blacks *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him` said in his *Shifa 'n-Naas*: "Wherever Allah mentions the prayer, He always mentions it with the prerequisite of establishing it; which is establishing it during its proper times along with its prerequisites. Among the greatest of its prerequisites is humility and the presence of the heart in it with Allah, where it is not preoccupied with anything from the affairs of this world." The meaning of His words: "...*verily the prayer for the believers is a timed ordinance*"; means it is a recorded ordinance, that is to say, a timed obligation, or a timed ordinance limited by specific actions and words. The meaning of His words: "...*timed*"; that its times are predetermined so do not postpone them. Zayd ibn Aslam said: "...*timed*" is that it is a gradual recurrence; that is to say that it must be performed during its proper time". The meaning of '*timed ordinance*' to the linguists is that it is an obligation which has been given a specific time. It is said that its time is its fixed schedule and its time is its transient appointment. What is intended by His words: '*for the believers*' are those who have reached the age of maturity, for it is not obligatory upon infants, although they should be commanded to perform it at age seven and beat for neglecting it at age ten, as we mentioned. As for the disbeliever it is only an obligation upon them with the establishment of one of its prerequisites which is Islam, since they are considered responsible by the remaining branches as it is well known.

<sup>173</sup> He was Abu Hurayra Abu'l-Aswad Abd'r-Rahman ibn Sakhr ad-Dawsi al-Yemeni. He was an *Imam* in knowledge, a jurist, a *mujtahid* and the leading traditionists of the Companions of the Messenger of Allah, may Allah bless him and grant him peace. He was the master of those who preserved the prophetic traditions without doubt. He was present at the Battle of Khaybar along with the Prophet, may Allah bless him and grant him peace. He accompanied the Messenger of Allah, may Allah bless him and grant him peace as a Companion for four years and became the most preserving of the traditions of all the Companions, as as-Shafi' said: "Abu Hurayra was the most preserving of the narrations of the prophetic traditions in his time." He died in the year 59 A.H. at the age of 78, [600-678 C.E.]. The above mentioned story of the Bedouin is reference to a man who did not complete the pillars of the prayer. He was Khalaad ibn Raafi'. In another narration: The Messenger of Allah, may Allah bless him and grant him peace entered the *masjid* and then a man entered prayed and then gave the greetings of peace to the Prophet, may Allah bless him and grant him peace, who returned the greetings and then said: "Go back and pray, for you haven't prayed." The man returned and prayed the way he prayed before and then came again and gave the greetings of peace to the Prophet, may Allah bless him and grant him peace; who said: "Go back and pray because you have not prayed." This happened three times. Then the man said: "By the One who sent you with the Truth I cannot do better than that, so teach me." Thus, he, may Allah bless him and grant him peace said the following tradition..

<sup>174</sup> The meanings of this expression are many. In it is the establishment of the *iqaama* which is the first of the twenty *sunnah* of the prayer. The evidence that it is a *sunnah* is in what was related in the Saheeh al-Bukhari on the authority of Anas who said: "Bilal was ordered to make the expressions of the call to prayer even and to make the *iqaama* odd." What is intended here by 'ordered' is that it was a lawful command which he was obligated to follow as a *sunna*, not as a religious obligation. The doer in the sentence was the Messenger, may Allah bless him and grant him peace. There has occurred in a narration of Rawh ibn 'Ataa: "He ordered Bilal..." where Bilal is in the accusative case and the doer of the command was the Prophet, may Allah bless him and grant him peace. In yet another narration which is more precise related by an-Nisaai; and others on the authority of Qutayba on the authority of Abd'l-Wahaab: "The Prophet, may Allah bless him and grant him peace ordered Bilal...". What these traditions means is that Bilal was ordered to make the expressions of the *iqaama* once. Az-Zayn ibn al-Munir said regarding the words: "When you stand for prayer"; "In this expression establishes the obligation of standing for the *takbir 'l-ihraam*." It is the third of the obligations of prayer, and is obligatory for the one able to stand, and was not *masbuuq* ( someone who joined the prayer after the *Imam* had already gone into bowing). What is intended here by standing is standing independently. As for the superogatory prayers it is not an obligation to stand while performing the *takbir 'l-ihraam*. Likewise it is not obligatory for the person unable to stand during the obligatory prayers. "The Messenger of Allah, may Allah bless him and grant him peace when he stood for the prayer..." In this statement is also the establishment of the obligation of standing while reciting the *al-Faatiha*, which is the fifth obligation of the prayer. For standing for reciting the *al-Faatiha* is obligatory for the *Imam* and the one praying alone, if they are able. As for the one unable to stand, it is not an obligation upon him. In the narrations of Hashim on the authority of Abd'l-Hameed: "He would then remain standing until each limb fell into its place and then he would recite..." In the narration of Abu Dawud it states: "He would then make the *takbir* until each limb was established straight in its proper place, and he would then recite..." These two narrations are both proof for the obligation of standing during the recitation of the *al-Faatiha* as well as the establishment of the *sunnah* of standing for the recitation of the chapter after the *al-Faatiha*, and that if the recitation of the extra chapter is neglected intentionally or due to forgetfulness then prostration should made for it.

Then recite what is easiest for you from the *Qur'an*.<sup>176</sup> Then bow down (*arka`*) until you become composed in it.<sup>177</sup> Then rise up until you are standing up straight.<sup>178</sup> Then prostrate until you become composed in it.<sup>179</sup> Then do the same in all the remainder of your *salaat*.<sup>180</sup>

The two above mentioned narrations also constitute proof for letting the hands and arms hang by the side during the prayer. For the meaning of 'fall into its place' and 'established in its proper place' in both narration means to remain established in their places, and there is no doubt that the proper place of the two arms of humanity is by their sides. This is the essence of letting the hands hang by their sides as *Shaykh* Muhammad al-Shingiti cited.

<sup>175</sup> This expression means that he made the *takbir*'*l-ihraam* by saying: '*Alahu Akbar*' which commences the prayer. It is called 'sacrosanct' (*hiraam*) because the *takbir* makes forbidden what was permissible before it. Some of the scholars say: "The entrance into the prayer is so called because it makes eating, drinking and other than that forbidden for the one praying." It is also conceivable that it means 'sacred' with the meaning of 'inviolable'; that is to say, the prayer is a sacred space. For the Prophet, may Allah bless him and grant him peace used to make the *takbir* by saying: "*Allahu Akbar*". The scholars differ regarding the *takbir* into three distinct *madhaahib*: some say that all the *takbirs* are obligatory during the prayer; some say that all of them are not obligatory, but this view is obscure; and some who say that only the *takbir*'*l-ihraam* is obligatory, which is the majority view. Malik said: "It is not permissible to pronounce the *takbir* other than saying: '*Allahu Akbar*'." As-Shafi' said: "The expressions: '*Allahu akbar*' or '*Allahu al-Akbar*' both are permissible." Abu Hanifa said: "It is permissible that the expression of the *takbir* be done with any expression which has the same meaning, such as '*Allahu al-Aadhim*' and '*Allahu al-Ajil*'." In each prayer of two *raka'ats* it consists of eleven *takbira*, which includes the *takbir*'*l-ihraam* and the five *takbira* for each *raka't*. In each three *raka'at* prayer it consists of seventeen *takbira*, which include the *takbir*'*l-ihraam*, the *takbir* of standing from the first *tashahhud* and the five *takbira* for each *raka't*. In each prayer of four *raka'at* it consists of twenty-two *takbira*. In all the five prescribed prayers together, they consist of ninety-four *takbira*. And as we mentioned the *takbir*'*l-ihraam* is an obligation and the others are *sunna*. If someone neglects those that are *sunna*, his prayer is valid but he has missed some of the merits of the prayer and acting in accordance with the *sunna*. This is the *madh'hab* of all the scholars except Ahmad ibn Hanbal, may Allah ta'ala be merciful to him in one of his narrations where all of the *takbira* are an obligation. Malik has the opinion that if two *takbira* or more are neglected, other than the *takbir*'*l-ihraam*, then one should make the prostration of the forgetfulness before the *salaam*.

<sup>176</sup> There is no disagreement in the different narrations on this from Abu Hurayra. In the narration of Is'haq it states: "...and he should recite what is easy from the *Qur'an* from what Allah has taught him." In the narration of Yahya ibn Ali it states: "If there is any *Qur'an* with him, then he should recite it. If not then he should say: '*al-Hamdulillahi*'; '*Allahu Akbar*'; and '*La Ilaha illa Allah*'." In the narration of Muhammad ibn 'Amr from Abu Dawud it states: "...he should then recite the *Umm*'*l-Qur'an* or with what Allah wills." In this perspective Ahmad ibn Hibban related: "...then he should recite the *Umm*'*l-Qur'an* and then recite what he wills." This was cited by Ibn Hibban in the chapter on the obligation of the one praying to recite the *Faatiha* of the Book in each *raka'at*. It is said that the expression: 'what is easiest' means that which is in addition to the *al-Faatiha*, which gathers the proof of reciting the extra chapter and the obligation of reciting *al-Faatiha*. This is corroborated by the above narration from Ahmad ibn Hibban in which it states explicitly: "...then he should recite the *Umm*'*l-Qur'an* and then recite what he wills." This is proof that the recitation of *al-Faatiha* is an obligation and the recitation of the chapter after it is *Sunnan*.

<sup>177</sup> His statement: "until you become composed in it"; or in the narration of Ahmad which is nearer to what is intended: "For when he makes *ruku`* he should place his palms upon his knees and straighten his back until he is firm in his *ruku`*"; as well as the narration of Is'haq ibn Abu Talha: "He should then make the *takbir* and then bow down until his limbs are composed and comfortable." These three narrations establish that bowing (*ruku`*) is the sixth of the obligations of prayer, which comprises the one praying bending the back over forward where he places his palms on his knees and embraces them. The perfect *ruku`* is that the one praying during the *ruku`* make his back and neck level, without lowering his head or lifting it up. It is highly recommended to place the palms firmly on the knees where the fingers are separated without gripping the knees. In the narration of al-Bukhari it states: "He should place his hand firmly upon his knees and then straighten his back"; that is to say he should make sure that his back is level and not bent as a bow. In the narration of Isa it states: "...without tucking his head or jutting it out." This is similar to what was narrated by Abd'l-Hameed in the narration of Falih with Abu Dawud where it states: "He should then place his hands upon his knees as if he were grasping them." In the narration of Ibn Lahya' on the authority of Yazid ibn Abi Habib: "...and he should spread his fingers." In addition to this, apart of the *Sunnan* of bowing is to make glorification by saying: 'Glory be to my Lord the Mighty and with His praises' three times. Since the one praying is standing before his Lord in prayer, it is commensurate with being in a state of subsistence, then he moves from that to

the state of humility which is indicated by bowing. Thus, the Prophet, may Allah bless him and grant him peace made this action lawful based upon what he understood from the words of Allah ta'ala: "*Then glorify the Name of your Lord the Mighty*"; in which the Messenger of Allah, may Allah bless him and grant him peace said: "You should say this during your bowing"; that is to say, the one praying should say three times: "Glory be to my Lord the Mighty and with His praises", as it was related in the prophetic tradition of 'Utba ibn 'Aamir.

<sup>178</sup> In a narration by Ibn Numayr related by Ibn Maja, it states: "until you become composed in standing". This was related by Ibn Abi Shayba on the authority of Ibn Numayr. This expression establishes the seventh of the obligations of prayer which is rising from bowing. If rising from bowing is neglected intentionally or out of ignorance, then the prayer is invalid. However if it was neglected out of forgetfulness, he should return to the position of bowing complete it and make the prostrations after the *salaam*. This ruling does not include the one following, when he forgets the rising from the bowing, there is no prostration required for him because the *Imam* carries the burden of what he may forget in the prayer. In the narration of al-Bukhari: "When he raises his head he should stand straight until all his vertebrae return to their proper places." Isa as related by Abu Dawud added: "He should then say: 'Allah hears the one who praises Him. O Allah our Lord, to You is the praise', and then raise his hands." Similar expressions are related by Abd'l-Hameed who added: "...until his hands are equal with his shoulders." What is meant by that is that the back should be completely straight. In the narration of Hashim on the authority of Abd'l-Hameed: "He should then remain standing until each bone falls into its place". The saying: 'Allah hears the one who praises Him' is a *Sunna* for the *Imam* leading the prayer and the one praying alone, to be said in each *raka'at* at the moment he rises from bowing. As for the one following the *Imam* it is not a *Sunna* for him, rather it is considered reprehensible for him to say it. It is necessary for each person praying to say it while rising from the bowing and not when he has stood up from it. Among the merits of the bowing is those following the *Imam* or one praying alone to say: "Our Lord and to You is the praise."; or the one following and the one praying alone should say: "O Allah, our Lord to You is the Praise." This is to be said while he is standing straight after rising from bowing, not during the rising, as *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him, may Allah be merciful to him delineated in his *Ruuh as-Salaat*. It has been related in the *Saheeh* of al-Bukhari on the authority of A'isha that the Prophet, may Allah bless him and grant him peace said: "Verily the *Imam* has been appointed to complete the prayer. So when he bows down, you should bow down. When he rises from it you should rise from it. When he says: 'Allah hears the one who praise Him', you should say: 'Our Lord and to You is the praise'."

<sup>179</sup> In a narration of Is'haq ibn Abi Talha it states: "He should then make the *takbir* and then prostrate until his face, or forehead is firmly placed on the ground; and his limbs become composed and relaxed." In this expression is evidence of the obligation of repose as apart of the pillars of the prayer; and this is the opinion of the majority of the scholars. It also establishes that prostration upon the forehead is the eighth of the obligations of prayer. The forehead includes what is between the two eyebrows and the forelock, which is the hair at the front of the head. It is enough to let a part of the forehead touch the earth, even if it is a small part. As for the touching of the whole of the forehead to the earth it is highly recommended. If the one praying, however prostrates upon what is above the eyebrow only then this is not sufficient. It is a prerequisite to place the forehead firm upon the place of prostration. If the one praying prostrates with his nose and not his forehead then he must repeat the prayer. Malik said: "If he prostrates with the forehead and not the nose, it is permissible; but if he prostrates upon his nose and not the forehead, this is not permissible. As for prostrating upon the front of the two feet, the two knees, and the two palms; this is *Sunna*." It has been narrated by al-Bukhari: "When he prostrates he should place his hands on the earth without spreading his arms or clutching them close to the body; and the tips of the toes should face towards the *qibla*." Ibn Hibban related a prophetic tradition from a narration of 'Utba ibn Hakim on the authority of Abass ibn Sahl: "...without spreading his arms." In the narration of Isa it states: "When he prostrates he should separate his two thighs from each other and not place his stomach on any part of them." In the narration of the above mentioned 'Utba it states: "He should not place his stomach on any part of his thighs." In the narration of Abd'l-Hameed it states: "He should keep his arms from his sides." In the narration of Faleeh it states: "...and he should prevent his arms from being at his sides and place his hands equal with his shoulders." In the narration of Ibn Is'haq it states: "...then he placed his limbs firmly on the earth until each limb became composed, and then raised his head and sat straight." In the narration of Abd'l-Hameed it states: "He should then say: '*Allahu Akbar*', raise his head, lay his left foot down and sit upon it until each of the bones settle in its proper place." It has been transmitted by al-Bukhari: "We were ordered to prostrate upon seven bones, and not to tuck up the clothing and the hair." This is what has been narrated from the Prophet, may Allah bless him and grant him peace regarding the outer aspects of prostration. As for its secrets, realize that prostration is the place of submission, being broken, utter humility, impoverishment, and being in abject need of Allah. *Shaykh* Muhy'd-Deen Abd'l-Qaadir al-Jaylani, may Allah be merciful to him said: "I went to all the gates and found all of them clogged with people. I then came to the gate of humility and being broken and found it empty, so I entered."

Thus, the greatest place of humility and being broken is in prostration. This is indicated by the prophetic tradition related by al-Bukhari on the authority of Ibn Abass, may Allah be pleased with him on the authority of the Prophet, may Allah bless him and grant him peace who said: "We were ordered to prostrate upon seven bones." The scholars are agreed that the prostration should be done upon seven bones, and some say eight. They are: the face which includes the forehead along with the nose; the two palms, the two knees, and the edge of the two feet. The indication that the Messenger of Allah, may Allah bless him and peace gives us here in the above prophetic tradition is that the servant when he desires to draw near to his Lord, it is necessary for him to wipe out his outward vestiges, form and apparent attributes; which are: his existence; his life; his will; his power; his knowledge; his hearing, his sight and his speech, with the recognition of the absolute existence of Allah, His Life; His Will; His Power; His Knowledge; His Hearing; His Seeing and His Speech. Thus, he realizes that there is no real existence except Allah ta'ala; that nothing lives in reality except Him. Everything is in a state of annihilation except His Exalted Contenance. For the servant does not will except what his Lord the Exalted desires. He has no intrinsic power except the power of the Omnipotent Empowering One. He has no hearing except that of the All Hearing the Aware. He has no sight except that of the Ever Watchful the All Seeing Mighty and Majestic is He. For the servant sees himself as dead, annihilated, without existence, life, will, power, knowledge, hearing, sight; and speech except by means of Allah ta'ala. Thus, the servant draws near to Allah by recognizing his own self, and as a result he knows his Lord; as the prophetic tradition establishes. The attributes of the servant is opposite the Attributes of the Lord. It is by means of this experiential knowledge that the servant draws near to his Lord. Thus, when he prostrates with this intention and objective for this is the REAL prostration and the prayer of true Arrival as it has been narrated in the prophetic tradition: "The nearness that the servant can be to his Lord is while he is in prostration." O Allah make us among those who prostrate to You and among those who Arrive at You.

<sup>180</sup> In this prophetic tradition is proof that placing the right hand over the left and other than that which were not mentioned in the prophetic tradition is not incumbent. For there is no mention of grasping the hands in it. In fact, every prophetic tradition in which a description is given of the prayer of the Prophet, may Allah bless him and grant him peace there is no mention of grasping the hands, because letting the hands hang by the side is the foundation as it was related in the prophetic tradition of Abu Hameed as-Sa'idi. In addition, some of the most notable of the Companions, the *Taabi'uun* and the *Tabi'u 't-Taabi'een* used to let their hands hang by their sides during the prayer. It has been related by Ibn Abi Shayba that al-Hassan, Ibrahim, Ibn al-Musayyib, Ibn Sireen, and Sa'id ibn Jubayr used to let their hands hang by the sides during prayer. Ibn al-Mundhir related on the authority of Ibn az-Zubayr, al-Hassan al-Basri, and an-Nakhai that they held the opinion that the two hands should be allowed to hang by the sides and that the right should not be placed over the left during the prayer. It has been related by Ibn Abi Shayba on the authority of Yazid ibn Ibrahim who said: "I heard 'Amr ibn Dinar say: 'Ibn az-Zubayr when he used to pray he would allow his hands to hang by his sides'." Ibn Abass testified that the prayer of Ibn az-Zubayr was the prayer of the Prophet, may Allah bless him and grant him peace as it was related by Abu Dawud on the authority of Maymun al-Mekki on the authority of Ibn Abass who said: "If you desire to see the prayer of the Messenger of Allah, may Allah bless him and grant him peace, then follow the prayer of Abdallah ibn az-Zubayr." Ibn az-Zubayr took the description for the prayer from Abu Bakr as-Sideeq, as it was related by al-Khateeb in his Tarikh Baghdad on the authority of Ahmad ibn Hanbal, may Allah ta'ala be pleased with him who said that Abd'r-Razaq narrated to me saying that the people of Mecca say that Ibn Jurayj took the description of the prayer from 'Ataa. 'Ataa took it from Ibn az-Zubayr. Ibn az-Zubayr took it from Abu Bakr as-Sideeq. And Abu Bakr took from the Prophet, may Allah bless him and grant him peace." The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan in the chapter on the obligations of the prayer and its *Sunnan*: "As for the obligation of prayer they are fifteen: intention for a specific prayer; intention of the follower to be a follower in the prayer; *takbir al-ihraam*; standing upright for it; recitation of the *Fatiha*; standing upright for it; bowing down; rising up from it; prostration upon the forehead; rising up from it; harmony; stillness; maintaining the order of its obligations; sitting as long as it takes to perform the greetings; and the *salaam*. As for the *sunan* of the prayer, they are twelve: the extra chapter after the *Fatiha*; standing upright for it; saying silent what is supposed to be said silently; saying aloud what is to be said aloud; every *takbir* is a *sunna* except the *takbir al-ihraam*, which is an obligation as mentioned previously; saying 'Allah hears the one who praises Him.' for the one who is the *imam* and the one praying alone; the first sitting; extending the second sitting long enough to perform the greetings; the two *tashahhuds*; returning the greetings to the *imam* and to the one on your left side; saying the final *salaam* aloud; and the barrier for the *imam* and the one praying alone, when they fear that someone will pass in front of them." Abdullahi ibn Fuduye, may Allah be merciful to him said in his Diya 'Uluum 'd-Deen regarding the description of the prayer and its methodology: "Realize that the prayer is the support of the religion. Whoever establishes it has in effect established the religion. Whoever neglects it has in effect demolished the religion. Apart of its establishment is making the call to it, completing its pillars, performing it during its proper times, doing them in



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congregation, in the *masaajid* and inducing a state of submissiveness. Thus whoever completes the ablution , purifies himself from impurities, covers his private parts; should then stand for the prayer erect, facing the *qibla*, gazing with his eyes down before him not closing them, remembering that he is standing in the Presence of Allah ta`ala, desiring intimate conversation with Him. He should make his heart present and intend to perform a specific obligatory prayer making his intention persist until he finishes the *takbir* saying: ‘*Allahu Akbar*’, while raising his hands equal with his shoulders. He should then recite the *al-Faatiha* with the completion of its grammatical emphasis and letters; and making effort to distinguish between the letters *daad* and *dhaw*. And he should then say ‘*Amen*’ at its completion. He should recite aloud during the *subh*, *maghrib* and ‘*isha*’ prayers, and recite silently in the others. He should then recite the extra chapter or the amount of three verses from the *Qur’an*, or more. He should then bow down with the *takbir* until the end of the bowing, by placing his palms on his knees firmly, straightening his back keeping his arms from touching his sides; if the one praying is male. But the female should keep her limbs close to her body during the entire prayer. During the bowing he should say three times: ‘Glory be to my Lord the Mighty and with His praises’. He should then raise his head from the bowing after being composed in it, saying: ‘Allah listens to the one who praises him’. Then while being composed standing he should say: ‘O Allah our Lord, and to You is the praise’; if he is praying alone or if he is following the *Imam*. He should then go down into prostration with the *takbir* and place his knees on the earth, his forehead, nose and palms while looking at the earth, and then say three times: ‘Glory be to my Lord the Exalted and with His praises’, while remaining composed and straight. He should then rise up from prostration and sit composed and straight upon his left foot and propping up his right foot, placing his hands firmly on his knees, with his fingers opened. He then should perform a second prostration in the same manner. He should then perform the second *raka`at* like the first. He then should make the *tashahhud*, and then send blessings upon the Prophet, may Allah bless him and grant him peace. He should perform what we mentioned in the remainder of his prayer, then make the *tashahhud* and then the *salaam* by saying: ‘As salaamu alaykum’; by saying the *salaam* with determination and not elongating it. He should make clear distinction between the obligations, *sunnan*, and merits of the prayer which have been delineated in the books of jurisprudence, but what we mentioned here is what is required.” And with its completion ends the section on the prayer, and success is with Allah.

## **Making-up Missed Prayers (*qada'u 'l-fawa'it*)**<sup>181</sup>

Allah ta'ala says, "*And establish the prayer in order to remember me.*"<sup>182</sup>

<sup>181</sup> To make up for a thing means to make up for what has elapsed from it. Its meaning in jurisprudence is to make up for what has elapsed from the acts of worship. What is meant here is the prayers, for it is the unanimous agreement of the scholars of the *Sunna* that it is obligatory upon the person who forgets to perform the prayer or who over sleeps, to perform the prayer which he missed due to sleep or forgetfulness. The scholars differ regarding the one who missed the prayer intentionally and the one who became unconscious. As for the one who neglects the prayer intentionally until the time elapses, the majority of the scholars agree that this is a sin, and that making the prayer up is obligatory upon him because he omitted one the prerequisites required to make the action sound, which is the proper time, since it is a one of the prerequisites for the soundness of the prayer as we mentioned.

<sup>182</sup> Quran- *TaHa* 20:14. The meaning of this verse: "*And establish the prayer*", here He singled out the prayer for mention because it is the most superior of actions after recognition of the Divine Unity. The causative factor which authorized it is His words: "...in order to remember Me" In this expression is the intended purpose for the enactment of the prayer and all other acts of worship. Remembrance here means remembrance of the tongue and the limbs connected to the remembrance of the heart. It is said that the verse means: "...so that I can remember You by means of extolling You; or it means: "...because I have mentioned it in the Revealed Books"; or it means: "...for the times of remembrance, which are the set times of the prayer"; or "...in order that you may remember My prayers when they elapse due to sleep or forgetfulness." This last interpolation is based upon the prophetic tradition: "Whoever sleeps into a prayer or forgets it should pray it when he remembers it." Thus, the *Qur'anic* verse is the causative factor of the prayer which is for the remembrance of the Absolute Being and to have intimate conversation with Him, as he upon him be blessings and peace said: "The prayer is the place of intimate conversation"; and he upon him be peace also said: "The one praying is in intimate conversation with his Lord." Thus the goal of the prayer is remembrance of Allah; and just as it is obligatory for the one who forgets, the one who sleeps, the one who falls unconscious or the one who intentionally causes it to elapse, to make up for the prayers that he missed, likewise it is incumbent upon the disciple and the spiritual wayfarer to make up for what has elapsed or what he has intentionally neglected from his litanies which he took from his *shaykh*. This is because adhering to the litanies is among the most important prerequisite for spiritual arrival in the Path to Allah ta'ala. Each prayer has a specific time in which Allah ta'ala manifest one of the Names from His Divine Names, likewise for every litany there are spiritual manifestations specific to it. Whoever neglects it intentionally or forgets it out of heedlessness, then he must perform what has elapsed from it. If he does not make it up then he will have broken the chain between him and his *shaykh*; and whoever is cut off from his *shaykh* has hindered arrival to Allah ta'ala. The one who allows the prayer to elapse has forfeited much good. If the servant allows the prayer to elapse, he loses the spiritual openings which have been designated for that particular prayer and time, because the prayer for the believer is a spiritual ascension as it has been narrated in the prophetic traditions.. *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him` said in his *Dawaa'l-Waswaas*: "Among the excellence of prayer is that the one who prays obtains a share of the spiritual states of the Messenger of Allah, may Allah bless him and grant him peace, which he received during his heavenly ascent from Mecca to Jerusalem and from there to the Highest Abode. Consequently, the purification and preparation for standing before Allah is a share of the expansion of the breast of the Prophet, may Allah bless him and grant him peace, by purifying him when He desired for him to make the ascension. The walking to the places of worship is like the night journey of the Prophet, may Allah bless him and grant him peace from Mecca to the Holy Sanctuary in Jerusalem. The two *rak'ats* in greeting the places of worship is like the two *rak'ats* which the Prophet, may Allah bless him and grant him peace prayed at the Holy Sanctuary with all the Prophets and Messengers. The expelling from the heart and the consciousness of all worldly preoccupation during the prayer and adhering to intimate conversation with the Lord is like the transmigration of the Prophet, may Allah bless him and grant him peace from the terrestrial world to the world of the unseen kingdoms. What the person praying experiences during his prayer of illumination and divine secrets is a share of what the Prophet, may Allah bless him and grant him peace witnessed from the divine wonders of the celestial worlds. The attachment of the heart with his Lord during prayer is a share from the Prophet, may Allah bless him and grant him peace not becoming captivated by what he witnessed from the divine wonders of the celestial worlds. The standing of the person who prays, his sitting, bowing and prostration are all apart of the share of what the Prophet, may Allah bless him and grant him peace saw of the worshipping of the Angels during his ascent through the celestial worlds. Some of the Angels were in a perpetual state of standing being unable to bow down. Some were in a perpetual state of bowing in *ruk'u* being unable to rise from it. Some were in a perpetual state of prostration being unable to sit. Some were in a perpetual state of sitting being unable to stand. The Prophet, may Allah bless him and grant him peace, then hoped that his *umma* would possess the same states by which to worship Allah. As a result Allah ta'ala gathered together these different states into one single act of worship -

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik<sup>183</sup>; "Whoever forgets a *salaat*, then he should pray it<sup>184</sup> when he remembers. For there is no atonement for it except that.<sup>185</sup> *'And establish the prayer for My remembrance'*.<sup>186</sup>"

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which is the Muslim prayer. At the point when the person praying makes the initial *takbir* up until the point of the middle sitting is a share of the Prophet, may Allah bless him and grant him peace, being taken up from the unseen kingdoms to the kingdom of Might and Majesty. The sitting of the person praying and making the *tashahhud* is a share of the return of the Prophet, may Allah bless him and grant him peace from the presence of Allah back to mankind. And Allah knows best. Whoever has realized what we have mentioned should stop with it in all humility and be in a state of glorification of Allah. It is incumbent upon him to esteem the prayer with the greatest of esteem. He should recite the *Qur'an* in his prayer in a measured fashion. He should bow down with tranquility. He should rise up from it with calm dignity. He should go down with humility and prostrate with fear. He should sit with humbleness and make the *tashahhud* with courtesy. Finally, he should say the *salaam* having a good opinion of Allah that He has accepted his worship." If these *barakat* and blessings will be attained by the one praying, then how can he be heedless of it, or neglect it intentionally? If he does, then it is obligatory for him to make it as soon as possible.

<sup>183</sup> He was Abu Hamza Anas ibn Malik ibn an-Nadar ibn Damdama ibn Zayd ibn Hiram ibn Jundub ibn `Aamir ibn Ghanam ibn `Adiy ibn an-Najar 'l-Khazraji 'l-Ansaari. He was the personal servant of the Messenger of Allah, may Allah bless him and grant him peace; and one of the Companions who collected and transmitted many prophetic traditions. It has been related in a sound transmission that he once said: "When the Prophet, may Allah bless him and grant him peace came to Medina I was ten years old." During that time, his mother, Umm Salim brought him to the Prophet, may Allah bless him and grant him peace and said: "This is Anas, a youth who will serve you." He, upon him be blessing and peace accepted his service and gave him the honorific name of Abu Hamza. He served the Prophet, may Allah bless him and grant him peace for ten years. The Prophet, may Allah bless him and grant him peace made supplication for him, as it was related on the authority of Hafsa on the authority of Anas who said: "Umm Salim said to the Messenger of Allah: 'Make supplication for Anas.' And he said: 'O Allah increase his wealth, children and give him *baraka* in them'." Anas said: 'I have buried from my loins 125 children and the earth which I possess produces harvest twice a year'." Ja'afar ibn Sulayman said on the authority of Thabit on the authority of Anas who said: "Umm Salim brought me to the Prophet, may Allah bless him and grant him peace while I was a youth and said: 'O Messenger of Allah, this Anas make supplication for him.'" The Prophet, may Allah bless him and grant him peace said: 'O Allah increase him wealth and children and enter him into Paradise.' Anas said: 'I saw two of his supplications answered and I hope for the answering of the third.'" Ja'afar also said on the authority of Thabit who said: "I was once with Anas when a man came and said: 'O Abu Hamza our land is thirsty.' Anas then stood made ablution went out into the empty space and prayed to *raka'ats*, then made supplication. I saw with my own eyes clouds gathering in abundance. It then rained until the water filled everything. When the rain finally settled Anas sent one of his family and said to him: 'See where exactly the rain clouds have reached.' He went and saw that it did not reach his land except a small section, and this was in midsummer." He died in the year 93 A.H., at the age of 103 [612-712 C.E.].

<sup>184</sup> It can be concluded from the evidence of the one being addressed by the speaker that the one who intentionally neglects the prayer that he does not make it up, because the negation of a condition necessitates the negation of the thing conditioned, which requires that the one who does not forget the prayer does not pray it. Those who say that the one who intentionally neglects the prayer is required to make it up say that this is what is utilized from what is comprehended from the address. This judgment comes from the issue of admonition of the lower by addressing the higher, because if it is obligatory for the one who forgets to make up the prayer along with the annulment of the sin and the lifting of difficulty from him; then the one who intentionally neglects the prayer has a greater responsibility to make it up. Some of the scholars claim that the obligation of the one who intentionally neglects a prayer to make it up is taken from the expression in the prophetic tradition 'forget' because the meaning of forgetfulness also embraces neglect whether it is done from distraction or not. From this judgment are the words of Allah ta'ala: "*They were neglectful of Allah so He made them neglectful of their own souls.*" And His words: "*They were neglectful of Allah, so he neglected them.*"

<sup>185</sup> Atonement applies to one who makes a mistake in the same manner that it applies to someone who does so intentionally. The sin of the person who neglects the prayer intentionally by taking the prayer out of its proper time, persists even when he makes up the prayer; in contrast to the one who forgets, because there is no sin against him under any conditions.

<sup>186</sup> This is to say, when you remember Me; or when you remember My command after having forgotten it. It is said that it means that you should not remember anything in the prayer besides Me. It is said that it means being grateful

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for My remembrance. It is said that what is intended by His words: 'My remembrance' is that when you remember the prayer then you have remembered Me, because the prayer is worship of Allah. Thus whenever it is remembered it is also remembrance of the One worshiped. The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "It is obligatory for every responsible person to make up for objectionable things from the prayers. And he should make them up in the order that they were missed. If they were prayers while resident, he should perform them as resident prayers. If they were traveling prayers, then he should perform them as traveling prayers. This is regardless if he performs the missed prayers being resident or while traveling. The maintaining of the correct order (*tarteeb*) of two current prayers that are due at the same time is an obligation (*waajib*). Likewise maintaining the correct order between a small quantity of missed prayers and a current prayer is obligatory when it is remembered. A small quantity (*yaseer*) means four prayers or less. Thus, whoever has to make up four prayers or less must pray them in order before the current prayer, even if the time of the current prayer passes." The *Shehu* said in his Mirat't-Tullab: "I say: The opinion concerning not making-up missed prayers is unusual which was rejected by `Iyad and others on the authority of Malik. This also obligates those who claim disbelief for those who leave the prayers intentionally. Ahmad Zarruq mentioned this in his 'Umdat 'l-Murid 's-Saadiq. He also said in it: "The Prophet, may Allah bless him and grant him peace said: 'Whoever sleeps through the prayer and forgets it, then its proper time for him is when he remembers it.' He should then be cautioned by the least over the greater because leaving the prayers intentionally is not as light in its judgment as forgetting the prayers. However all of this is based upon the prominent opinion. The legal reliance of the majority of the scholars is that leaving the prayers is not to be considered an act of disbelief." Here ends what the *Shehu* said and with its completion ends the section on making up for what is missed in the prayer, and success is with Allah.

### Prostration of Forgetfulness (*as-sahwi*)<sup>187</sup>

Allah ta'ala says, "*There is in the Messenger of Allah a good example for you.*"<sup>188</sup>

<sup>187</sup> This means the forgetting of a thing; being heedless regarding it and the heart going away from it. Forgetfulness in the prayer means being heedless regarding something from it. Ibn al-Athir said: "Forgetfulness in a thing is to neglect it without knowledge; while forgetfulness concerning a thing is to neglect it knowingly." As-Shafi' held the opinion that the prostration of forgetfulness is a *Sunna*. Abu Hanifa held the opinion that it was obligatory, but that it was not from the prerequisites for the soundness of the prayer. Malik differentiated between the prostration of forgetfulness concerning actions and the prostration of forgetfulness concerning words; as well as between adding something to the prayer and decreasing something from the prayer. He said: "The prostration of forgetfulness which is performed for actions decreased from the prayer is obligatory. This is because these actions were with him from the prerequisites of the soundness of the prayer. This is the most well-known opinion. From Malik as well is that the prostration of forgetfulness for actions added to the prayer is highly recommended. Those who follow as-Shafi' hold the opinion that the prostration of forgetfulness is always to be performed before the *salaam*. Those who follow Abu Hanifa hold that the prostration of forgetfulness is always to be performed after the *salaam*. Ahmad ibn Hanbal said: "He should only make the prostration before the *salaam* in those situations in which the Messenger of Allah, may Allah bless him and grant him peace made the prostration before the *salaam*. And he should only make the prostration after the *salaam* in those situations where the Messenger of Allah, may Allah bless him and grant him peace made prostration after the *salaam*." I say: The *Shehu*, may Allah be merciful to him joined together the opinions of Malik and Ahmad ibn Hanbal, because he cited the Infallible *Qur'an* regarding the Infallible Prophet, by His words: "*There is in the Messenger of Allah a good example for you.*" The wisdom in his placing this particular verse in the chapter on the prostration of forgetfulness was in order to establish the doctrine of belief of the people of the *Sunna* and the *Jama'at* regarding the infallibility of the Prophet, may Allah bless him and grant him peace from intentional disobedience; his infallibility from forgetfulness which negates his truthfulness and trustworthiness; and his infallibility from heedlessness which invalidates his sagaciousness in delivering the Divine Message. This is because the Messenger of Allah, may Allah bless him and grant him peace is the exemplar and excellent model for his *Umma*. Thus, forgetfulness and overlooking a thing is permissible to the Prophets, upon them be blessing and peace in what establishes a path for the legal enactment of a ruling in the religion, on behalf of those who follow them. Thus, forgetfulness and overlooking a thing for the Prophets is not in reality heedlessness except in the outer apparent judgment in order to enact law for their *Umma* as a form of atonement for them in the law. So understand!

<sup>188</sup> Quran- *al-Ahzaab* 33:21. The meaning of example is model, for an example is that which is followed or something in which comfort is sought. Thus, he, may Allah bless him and grant him peace is the one to be followed in all of his actions, and the one in whom comfort is sought in every circumstance and state. For his face was wounded, his teeth were broken, his uncle Hamza was killed, and his stomach went hungry, but his only response in all of that was to remain patient and steadfast, grateful and content. *Imam* at-Tabari said in his *tafsir* regarding the meaning of His words in the above verse: "He, may His praise be majestic says that there is for you in the Messenger of Allah, an excellent example that you may follow him and be with him wherever he is, and not act contrary to him." It is for this reason that Ahmad ibn Hanbal held the opinion that the prostration of forgetfulness is that one should make prostration before the *salaam* in those situations in which the Messenger of Allah, may Allah bless him and grant him peace made prostration before the *salaam*; and he should prostrate after the *salaam* in those situations in which the Messenger of Allah, may Allah bless him and grant him peace made prostration after the *salaam*. This attitude of complete acquiescence is the station of the Champions of Truth. Thus, the meaning of "*example*" is a model, which means that there is for you O believers in the character of the Messenger of Allah, may Allah bless him and grant him peace, in his courtesies, in his behavior and *Sunna* and excellent model in which you should imitate even in the methodology of atonement for forgetfulness in his payer. The meaning of: "*excellent*" is excellent traits for the one who desires the reward of Allah and meeting with Him; and for the one who desires the blessings of the Hereafter; or for the one who fears the Punishment of Allah or being veiled from Him. For taking him as an exemplar means imitating him, following his *Sunna* and avoiding what contradicts it in word and deed. For the one who desires the Reward of Allah, and His mercy in the Hereafter should not crave for what his soul desires, but he should take him, may Allah bless him and grant him peace as his example, in that he remains with him wherever he is, prefers following him in everything by following his commands and avoiding his prohibitions; acts in accordance with his courtesies in hardship, ease, in things preferable and disliked; prefers what he has enacted as law over the passions of his soul; and loves everything that the Prophet, may Allah bless him and grant him peace loved even in those allowable things; and even in the methodology he had in making atonement for forgetfulness in the prayers; as the *Imam* of the Champions of Truth, Abu Bakr as-Sideeq said: "I never neglected anything that the Messenger of Allah,

It has been related in the chapter concerning forgetfulness in the Saheeh of al-Bukhari on the authority of Abdallah ibn Buhayna<sup>189</sup> who said; "The Messenger of Allah may Allah bless him and grant him peace prayed with us<sup>190</sup> two *rak'ats* from one of the prayers.<sup>191</sup> He then stood without sitting down in *jalsa*<sup>192</sup> and the people stood with him.<sup>193</sup> When he had finished the

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may Allah bless him and grant him peace used to do, except that I did it out of fear that if I neglected anything from his affair that I would go astray." Umar al-Faruq ibn al-Khataab said: "I perform just as I saw the Messenger of Allah, may Allah bless him and grant him peace perform." Whoever is described with what these two *Imams* and Champions of Truth said, is then complete in his acceptance, following and love for the most Excellent Example, may Allah bless him and grant him peace; and he will reach what he reached. O Allah send blessings upon our master Muhammad the most excellent example and upon the family of the most excellent example, to the number of the rememberers who remember him and to the number of the forgetful ones who forget him.

<sup>189</sup> He was Abdallah ibn Malik ibn al-Qashib also known as Jundub ibn Nadla ibn Abdallah ibn Raafi' ibn Su'ab ibn Dihman ibn Nasr ibn Zahran ibn Ka'b ibn al-Harith 'l-Azdi. He was famous as Ibn Buhayna an attribution to his mother, Buhayna bint al-Harith ibn al-Mukallib. Buhayna discovered Islam and accepted and became a Companion. Her son, Abdallah accepted Islam earlier. He was ascetic, virtuous and fasted continuously. He settled in a valley called Ra'im about thirty miles outside Medina where he died during the last part of the governorship of Marwan over Medina in the year 56 A.H..

<sup>190</sup> This means he prayed with us or on our behalf; or as our *Imam*. This expression establishes that the prayer in congregation is not permissible without an *Imam*. The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "The prerequisites of the *imam* are five: that he be male; *Muslim*; rational; just; and mature. He should be knowledgeable of what makes the prayer valid." *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him' said in his Diya'l-Hukaam: "In the Fawaakih ad-Diwaani of an-Nafrawi it says; 'The *imamate* is in four divisions: the *Imam* which receives revelation - this is prophecy (*an-nubuwwa*); the *Imam* of inheritance - this is knowledge; the *Imam* of worship - this is the *imam* of *salaat*; and the *Imam* of authority - this is the great vicegerency (*khilaafa*) in order to enact the overall welfare of the entire *Umma*.'" However, the objective of the *Shehu* here in the use of the term *Imam* means the *Imam* of the prayer. As for the prerequisites of the *Imam* being male, it is a condition for the soundness of leading the prayer, because in the opinion of those who follow Malik a woman is not to lead anyone in the obligatory or superogatory prayers either men or women, even if no man can be found to lead them. Likewise, the *imamate* of an effeminate man who resembles women in his behavior is not valid either in the obligatory prayers or superogatory prayers. If someone is led in prayer by a woman or an effeminate man he should then always repeat those prayers. As for the prerequisites of Islam for the *imamate* is not valid for a disbeliever who has any variety of disbelief. Among the types of disbelief which it is not permissible to pray behind them is one who claims that Allah ta'ala does not know things in detail, but in general. This is pure disbelief. As for the prerequisite of reason for the *imamate* of an insane person whose insanity has been established or one whose insanity comes and goes or who became insane during the time of his *imamate* is not valid. This is because the insane person's intention for the prayer is not sound. For this reason whoever is led in prayer by an insane person must repeat his prayer always. As for the prerequisite of uprightness, what is intended by it is trustworthiness without the kind of corruption connected to prayer. As for the sinner with his limbs such as the fornicator, adulterer, one who drinks alcohol, or one who disobeys his parents; his *imamate* is not valid. And likewise with everyone who commits a major sin, except if he repents sincerely and his repentance is known. It had been related in a prophetic tradition: "Verily your *Imams* are your intercessors." Thus, the sinner is not fit to give intercession. As for the prerequisite of maturity, the *imamate* of the infant is not valid in the obligatory prayers because an infant is constantly wandering and it is not valid to pray behind someone who constantly moves. As for the prerequisite of knowledge, the *imamate* of the ignorant person who does not know the prerequisites of the obligation of the prayer, the prerequisites of the soundness of prayer, its obligation, its *Sunnan*; its merits, its reprehensibilities; what invalidates it, the manner of making them up or the manner of correcting them when he forgets, is not valid.

<sup>191</sup> It was explained in another narration that the prayer which he prayed was the *dhuhr* prayer.

<sup>192</sup> That is he did not sit down to make the *tashahhud*. Ibn Rashid said: "Whenever the expression sitting in the prayer is used unrestrictedly in the prophetic traditions then it means the sitting for the *tashahhud*."

<sup>193</sup> This is evidence of the obligation of those following the *Imam* in prayer to follow him in the prayer in all of his movements even in his mistakes. For if the *Imam* decreases something from the prayer, then it is upon the followers to follow him in that. If he increases something in the prayer it is also upon the followers the follow him in that. For the correction of the prayer is by means of the prostration of forgetfulness before and after the *salaam*. If the one following the *Imam* acts contrary to the *Imam* in the prayer he has then invalidated his prayer.



prayer<sup>194</sup> we waited for his *salaams*.<sup>195</sup> He said, '*Allahu akbar*' before the *salaams*, then prostrated two times<sup>196</sup> while he was sitting. He then made the *salaams*.<sup>197</sup>

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<sup>194</sup> This means he completed it and it was stated explicitly in a prophetic tradition of Malik on the authority of his teacher. This expression is also used as evidence for those who claim that the *salaam* is not apart of the prayer until if one speaks after sitting and before the *salaam*, then the prayer is complete. This was the opinion of some of the Companions and the *Taabi`uun*; and is the opinion of Abu Hanifa. Following this, since the *salaam* is the indication of the dissolution of the prayer, the one praying when he reaches it, it is as though he has completed his prayer. This opinion is evidenced by the wording in the narration of Ibn Maja by way of many sound narrators on the authority of Yahya ibn Sa`id on the authority of al-`Araja: "...until when he completed the prayer with the exception of the *salaam*." This proves that some of the narrators omitted the particle of exception because its meaning was apparent to them; it also proves that it is acceptable for a traditionist to add additional words to a narration which clarifies its meaning.

<sup>195</sup> In this expression is refutation against those who claim that he, may Allah bless him and grant him peace prostrated in the story of Ibn Buhyana before the *salaam* out of forgetfulness; or that what is intended with the two prostrations are the normal prostrations of the prayer; or that what was intended by the *salaam* is the second *salaam*.

<sup>196</sup> In this expression is the actual lawful enactment of the prostration of forgetfulness, and that it is performed with two prostrations. If a person limits it to one prostration out of forgetfulness he has not complied with it. If he does it intentionally then he has invalidated his prayer because he intentionally performed an extra prostration which is not apart of the lawful aspect of the prayer. He is also required to make the *takbir* for both of them just as he makes the *takbir* for other prostrations. This expression also gives evidence of the lawfulness of making the *takbir* for the two prostrations of forgetfulness and saying them aloud in the same manner that it is done in the prayer; and that between each prostration it is required to sit as an interval between them.

<sup>197</sup> In the matter of the *salaam* there are differences among the *mujtahids* regarding turning to the right with the *salaam*; and turning to the right and left with the *salaam*. Malik said that it is obligatory to articulate one *salaam* to the right side, and that it is highly recommended for the follower to return the *salaam* silently to the his *Imam* and to the one on his left side without turning his head to them. It has been related by ad-Daraqutni and at-Tirmidhi on the authority of A`isha said: "The Messenger of Allah, may Allah bless him and grant him peace used to make the *salaam* in the prayer with a single *salaam* turning his face slightly towards his right shoulder." In a narration of at-Tirmidhi also: "It has been related by people from among the Companions of the Prophet, may Allah bless him and grant him peace and others that a single *salaam* is to be made in the prescribed prayers." In a narration from Ibn Maja on the authority of Abd'l-Muhaymin ibn Abass ibn Sahl ibn Sa'd as-Sa`idi on the authority of his father on the authority of his grandfather that the Messenger of Allah, may Allah bless him and grant him peace used to make *salaam* with a single *salaam* turning his face slightly." In a narration by Ahmad in a tradition of A`isha regarding the prayer of the Messenger of Allah, may Allah bless him and grant him peace at night she said: "He would make the *salaam* with a single *salaam* by saying: '*as-salaamu alaykum*' raising his voice to the point that we would wake up." In the narration of ad-Daraqutni on the authority of Sahl as-Sa`idi who said: "The Messenger of Allah, may Allah bless him and grant him peace used to make the *salaam* with a single *salaam* on his rightside during the prayer." By the same narrator on the authority of the same, who said that heard the Messenger of Allah, may Allah bless him and grant him peace make the *salaam* with a single *salaam* and did not exceed that.

And also in the Saheeh of al-Bukhari in another narration by Abu Hurayra who said; "The Prophet may Allah bless him and grant him peace prayed *dhuhr* with us, but he only prayed two *rak'ats*. Then someone said, 'You prayed two *rak'ats*'. He then stood and prayed two *rak'ats*, he then made the *salaams* and he then made two prostrations."<sup>198</sup>

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<sup>198</sup> That is to say, that he made it after the *salaam* of the prayer. In this expressions is evidence for the one who says that the one who makes the *salaam* after only two *raka'ats* in the *dhuhr* and *'asr* prayers out of forgetfulness, should pray two additional *raka'ats*, and then make the *salaam*, then make two prostrations for forgetfulness. There is no need for him to repeat the prayer because he simply added a *salaam* in the first two *raka'ats*. For in adding something to the prayer he should perform the prostration of forgetfulness after the *salaam*, and in decreasing something from the prayer he should perform the prostration of forgetfulness before the *salaam*. This was the opinion of Malik, al-Mazini and as-Shafi', while Abu Hanifa utilized the prophetic tradition as evidence for making all prostrations of forgetfulness after the *salaam*. The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "He prostrates two prostrations before the *salaam* if he has left out a confirmed *sunna* and he makes the *tashahhud* for them and then the *salaam*. If he has added something, he prostrates after the *salaam*. If he has left something out and added something, he prostrates before the *salaam* because decrease dominates increase. There are three levels of forgetfulness in the prayer: Sometimes he forgets and misses out one of the obligations of the prayer the prostration of forgetfulness is necessary and he must do it. If he does not remember it until after the *salaam* and a long time passes, his prayer is invalidated and he must repeat it. Sometimes he is forgetful and misses out one of the meritorious parts of the prayer, like the *qunuut*, or the saying 'My Lord to You the praise', a single *takbir*, or the like. He does not prostrate for that. If he prostrates before the *salaam*, he invalidates his prayer and he must repeat it. Sometimes he forgets one of the *sunnan* of the prayer, like the extra chapter after the *al-Faatiha*, the two *tashahhud*, the sitting, or the like. He should make prostration for that (before the *salaam*). The prostration after the *salaam* is not missed out through forgetfulness. He can prostrate for it even after a year has passed. If he puts the prostration after the *salaam* before or delay the prostration before the *salaam*, that is permitted. If he does not know whether he has prayed three or two *raka'ats*, he should build upon the least of it and do what he has doubts about, and prostrate after the *salaam*." The *Shehu* said in his Mirat't-Tullab: "Al-Kharaashi said in his commentary on the Mukhtasar about the words of the author: "The established *sunna* for forgetfulness is two prostrations. However, due to the disagreements within the Maliki school the judgment finally emerged as prostration before or after the *salaams* regarding forgetting an obligation and a *sunna*, by his words, "The *sunna* for forgetfulness is two prostrations."" Here ends what the *Shehu* said and with its completion ends the section on forgetfulness in the prayer, and success is with Allah.

## **Jumu`a Prayer**<sup>199</sup>

Allah ta`ala says, "*O you who believe, when you are called to the prayer on the day of Jumu`a, then hurry to the remembrance of Allah, and leave off commerce.*"<sup>200</sup>

<sup>199</sup> *Jumu`a* is Friday the sixth day after Sunday. The word *jumu`a* is from the dialect of the Banu `Uqayl. It is named that because it was the description of the day in which many people would gather together. The first human to call it *jumu`a* was Luway, the great ancestor of our master, the Messenger of Allah, may Allah bless him and grant him peace. Prior to this it was called *al-`uruuba* ('it became Arabized') because it was the day in which Arabs would gather together in the outlying area of Dar an-Nadwa. However Allah named it *jumu`a* in the eternity of His knowledge by His words: "...when you are called to the prayer on the day of *Jumu`a*". It is a verse from the verses of the *Qur`an* the Eternal Uncreated Speech of Allah which is eternal with His Eternity with no beginning to it. *Jumu`a* in the language of the People of Allah is the day of the emanation of His Divine Name the *Gatherer*, that is to say, it is the day in which Allah ta`ala gathers the emanation of Divine Names and Attributes upon the hearts of the Knowers among His servants during their gathering together for the *Jumu`a* prayer. It is for this reason that the jurist made five pillars for the soundness of the *Jumu`a*: [1] the Congregational Mosque in which the people gather together; [2] the congregation of Muslims around which a village or town develops; [3] the sermon to which the people gather and listen to the admonitions of Allah; [4] the *Imam* behind which the people gather to pray their prayers; and [5] residence, which is that the people are resident socially together, not travelers or strangers. Each of these pillars are from the attributes of human socialization and gathering., which is an emanation of the Divine Name the *Gatherer*. It is for this reason that the *Shehu*, may Allah be merciful to him said while he was in Sifawa: "Realize that the Absolute Being Exalted is He is the Source of the entire cosmos with respect to its Reality, while other than Him is only its equidity with respect to appearance. For everything in creation is an emanation of His Perfection, Majesty and Beauty...Humanity in general is an emanation of the Divine Names of Essence, Majesty and Beauty...The human being specifically is a manifestation of His Divine Name the *Gatherer*...The heart of the human being is the locus of the manifestation of the totality of the Divine Names and Attributes." Of course the human being referred to here is the Perfect Man, that is, our master and Prophet, Muhammad, upon him be the best blessings and most perfect peace who said as it was related by ad-Daylami on the authority of Abu Raafi': "And He taught me all the Names as He taught Adam all the Names." It is for this reason that the scholars and the realized ones are agreed about the merits of sending much blessings upon Prophet, may Allah bless him and grant him peace on the day of *Jumu`a*, as it has been narrated by an-Nisaai' on the authority of Aws ibn Aws that the Prophet, may Allah bless him and grant him peace said: "Verily the most superior of your days is the day of *Jumu`a*, therefore send much blessings upon me during it; for your blessings are presented to me." *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Diya'l-Qawaa'id*: "Whoever says one thousand times on the day of *Jumu`a*: 'O Allah send blessings upon Muhammad the Unlettered Prophet'; will see his Lord during his sleep, or his Prophet or his place in Paradise. If he does not see either of these that particular night, then in the second week, the third week or the fifth week. However this vision is entirely contingent on the purity and sincerity of his intention, the presence of his heart accompanied with proper courtesy." There is no doubt that the day of *Jumu`a* and its prayer is immense with Allah ta`ala with respect to the gathering together of the community in Divine emanations, unveilings and spiritual arrival. It is for this reason that it is called *Jumu`a* with the People of Allah, and Allah knows best

<sup>200</sup> *Quran-al-Jumu`a* 62:9. The meaning of the verse: "...when you are called", when the call to prayer is made. This is the call which is a supplication calling the people to the *Jumu`a* prayer when the *Imam* sits upon the *minbar* for the purpose of making the sermon. This establishes the obligation of the call to prayer, which is divided into two: [1] the actual call to prayer; and [2] the *iqama*. It has been related by Ibn Wahb on the authority of Ibn Zayd who said: "During the time of the Prophet, may Allah bless him and grant him peace there were only two calls to prayer for *jumu`a*; when he sat upon the *minbar* and when he stood for the prayer itself." These two calls to prayer were the actual call to prayer and the *iqama*. It has been related by al-Bukhari on the authority of Anas who said: "Bilal was ordered to make the call to prayer even by doubling it, and to make the *iqama* odd by saying it once." The *Shehu*, may Allah be merciful to him said in his *Mirat't-Tullab*: "As-Shabrakheeti said in his commentary upon the *Mukhtasar*: "It is the sound opinion that the call to prayer is a *Sunna*, specified as an obligatory duty for the people of the mosque, even when two mosques are adjacent to one another, in close proximity or if one is above the other. Ibn `Arafa and Ash`hab both said: "If the call to prayer is made in one of two mosques which are adjacent to one another, in close proximity or one is above the other, it does not suffice for the other." It is a collective obligation as a duty of the people of a city as Ibn `Arafa said: "If a people intentionally neglect it, they are to be fought as a result, because it is an obligatory war." In the *Miftaah as-Sadaad* the commentary upon the *Irshad as-Saalik* it states: "There is

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra who said that he heard the Messenger of Allah say; "We are the last and the foremost"<sup>201</sup> on the Day of

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disagreement regarding its legal ruling. However, the most famous opinion here is that it is a *Sunna*." In the Risaalat: "It is obligatory." Abd'l-Wahaab said: "It is an obligatory *Sunna*." The scholars differ regarding the call to prayer into four different well-known descriptions. The first is doubling the *takbir*, saying the two *shahada* four times and the remainder of it twice. This is the *madh'hab* of the People of Medina, Malik and others. Some of the latter scholars who follow Malik make what is known as reverberation, which is saying the first two *shahada* in a whisper and then repeat them again a second time in a loud voice. The second description is the call to prayer of the People of Mecca, which is the *madh'hab* of as-Shafi', which comprises making the first *takbir* four times as well as the two *shahada* and saying the remainder of the call to prayer twice. The third description which is the call to prayer of the People of Kufa comprises of making the first *takbir* four times and then reciting the remainder of the call to prayer twice. This is the *madh'hab* of Abu Hanifa. The fourth description is the call to prayer of the People of Basra which comprises saying the first *takbir* four times, reciting the two *shahada* along with 'come to prayer' and 'come to success' three times, by combining all four statements together and repeating them three times. This is the *madh'hab* of al-Hassan al-Basri and Ibn Sireen. The legal reason for the differences for each of these four descriptions is based upon the different proofs they adhere to as well as the different behavior in which the proofs were utilized. For this reason the People of Medina took as their *madh'hab* the behavior in that which was passed down to them in Medina. The meaning of His words: "...to the prayer", is the call which is performed just before the sermon, which is the second call to prayer, because the first call to prayer was first initiated by Uthman, may Allah be pleased with him when he people in the city became numerous. The meaning of His words: "...on the day of Jumu'a", it is so called because of the gathering of the people on that day for the prayer. The Arabs used to call it *al-uruuba* as we mentioned. The first *Jumu'a* which was established was when the Messenger of Allah, may Allah bless him and grant him peace gathered the people together when he arrived in Medina and dismounted at Quba where he established the *Jumu'a* prayer there for the people. He then entered Medina and prayed the *Jumu'a* prayer in the home of the Banu Salim ibn 'Awf. The meaning of His words: "...then hurry", that is 'proceed' to it. His words: "...to the remembrance of Allah"; means the sermon of the *Imam*, or the actual prayer itself. What is meant by 'hurry' is make it the objective and concern, not actual hurrying which has been prohibited by narrated traditions. The meaning of His words: "...and leave off commerce", means to avoid commercial transactions because at that time it becomes forbidden, and this is the same for buying and the remainder of social transactions, by agreement, at the point of the sitting of the *Imam* on the *minbar* until the completion of the prayer. Thus, the command in the expression: "...then hurry" is proof for the obligation of the prayer upon the freeman, who is a legitimate resident and lives near to the place of prayer by at least three miles. The permission of the Muslim leader is not required to establish the *Jumu'a* prayer. And the requirements are a mosque, an *Imam*, a congregation and the sermon. It is not permissible for a resident of the town to travel before the prayer after the descent of the sun from its zenith. *The Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "The *jumu'a* prayer is an individual obligation which has its principles and its exemptions which permits one from being present at it. Its principles are five: [1] the existence of a mosque; [2] a *jama'at* around which a village has emerged; [3] the sermon; [4] the *imam*; and [5] being resident. As for the exemptions which permit one to be absent from the *jumu'a* prayer, they are: [1] intense rain; [2] being very muddy; [3] sickness; [4] taking care of one who is ill; and [5] the fear of an oppressor. Traveling is forbidden at noon on *jumu'a* for the one who is obligated to attend *jumu'a*. Likewise talking and performing superogatory acts of worship are forbidden while the *Imam* is giving the sermon. Also buying and selling are forbidden once the second call to prayer has been made; thus commercial transactions are not valid if it happens."

<sup>201</sup> This means we are the last in time in this world's life and the first of them in rank and in nobility on the Day of Judgment. What is meant here is that this *Umma* even as it is the last to exist in this world's life from among the religious communities of the past, yet it will be the foremost of them in the Hereafter, because it will be the first of them gathered on the Day of Gathering, the first to have their deeds reckoned, the first to have the Decision decided amongst them and the first of them to enter Paradise. It is said what is intended by 'foremost' is precedence in obtaining the most meritorious of days, since the day precedes the others in merit, and it is the day of *Jumu'a*. It is said that what is intended by 'foremost' is having precedence in accepting the Truth and obedience to it, from which the people of the Book were hindered: "And they said: We hear and we disobey". However the first interpolation is the strongest. Although Friday is actually preceded by Sunday by four days and it precedes Saturday, however, it is unimaginable to gather the three days consecutively without mentioning Friday prior to the rest; that is 'Friday, Saturday and Sunday'.

Judgment. Although initially,<sup>202</sup> the former nations were given the Books before us.<sup>203</sup> And this was their day in which Allah made worship obligatory upon them.<sup>204</sup> But they differed about it.<sup>205</sup> So Allah guided us to it<sup>206</sup> and all of the people are behind us in this respect; the Jews is tomorrow and the Christians is the day after tomorrow.<sup>207</sup>

<sup>202</sup> It means that we took precedence over the others in merit because we were guided to the day of *Jumu'a*, even though we were preceded by them in time, by reason of their going astray from the day of *Jumu'a* although they were given it in priority.

<sup>203</sup> That is to say that our Book became the abrogator of their Books; and our *shari'a* became the abrogator of their *shari'a*. Thus, that which abrogates takes precedence over that which is abrogated. Or what is intended by our taking precedence over them is clear in that it refers to the fact of their sheer precedence over us in existence and our being subsequent to them, yet they derived no merit from that. Or it is the nobility given to us also due to the little time that our deceased have to abide in the Interval between this life and the Hereafter.

<sup>204</sup> What is being referred to here is the day of *Jumu'a*, and what is intended by being made obligatory upon them is the obligation to of showing esteem to it. What is apparent in this is that the day itself was made obligatory upon them as well as worship during it, but they chose for themselves that Allah would exchange it with Saturday, so He answered them in that. This is not improbable from a people who said to their Prophet: "*Make for us idols.*" Ibn Bataal said: "It does not necessarily mean here that *Jumu'a* itself was made obligatory upon them and they neglected it, because it is not permissible for a people to neglect what Allah has made an obligation upon them and they still be considered believers." It has been related by Ibn Maja on the authority of Jaabir that the Messenger of Allah, may Allah bless him and grant him peace said during a sermon: "Verily Allah has made obligatory upon you the day of *Jumu'a* in this place of mine, in this day of mine, in this month of mine, in this year of mine until the Day of Judgment. Whoever neglects it showing disdain for it or rejecting it Allah will never fulfill his objectives, there will be no *baraka* in his affairs. Rather, he will have no prayer, nor charity, nor pilgrimage, nor fasting and no blessings until he repents. Whoever repents Allah will relent towards him." It has been related by Ahmad and al-Hakim on the authority of Abu Qatada going back to him, upon him be peace that he said: "Whoever neglects *Jumu'a* three times without any real necessity, Allah will then imprint upon his heart." What is meant by 'Allah will imprint on his heart' is that his heart will be imprinted with hypocrisy as it has been related by Ahmad and Ibn Hibban on the authority of Abu'l-Ja'd ad-Damri who said the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever neglects the *Jumu'a* for three days without any reason, then he is a hypocrite." For this, and Allah knows best, is evidence that one of the days of the week was actually made obligatory upon the Jews and Christians. He placed the responsibility upon them to chose which day it as in which to establish their *shari'a*. However, they differed regarding which day it was and as a result they were not guided to Friday as the day which was originally intended.

<sup>205</sup> *Imam* an-Nawwawi said: "It is conceivable that they were clearly ordered to adhere to Friday, but then they differed regarding whether they had to adhere to it specifically or was it a license to substitute it with another day. As a result they made their on independent judgment and erred. This corroborated by what at-Tabarani related on the authority of Mujahid who said regarding Allah ta'ala's words: '*Verily He made Saturday for those who differed regarding it*', '*Jumu'a* was originally intended for them, but they made a mistake and took Saturday in its place'." It is conceivable that what is meant by 'but they differed' in the prophetic tradition is the difference between the Jews and Christians in that. It has been related by Ibn Abi Hatim on the authority of as-Sadi in an unambiguous prophetic narration that Friday the heart specifically made an obligation upon both communities, but they refused it: "Verily Allah obligated upon the Jews the day of Friday, but they refused and said: 'O Musa verily Allah did not create Saturday for anything, so make it a day for us'; and it was made their day." This infringement on their parts should not be considered astonishing based upon what occurred from them in the words of Allah ta'ala: "*Enter the door in prostration and say: humility; and We will forgive you your errors and will increase those who do good. But those who are unjust altered the Word from what was said to them.*" And violations other than this. And how can it be not when they were the ones who said: "*We hear and we disobey*"?!

<sup>206</sup> By making us firmly established with it when it was made lawful for us to worship on that day. It is conceivable that what is meant here that we received a textual command to do so. And it is also conceivable that the guidance referred to here is that it was arrived at by means of independent judgment. What corroborates the second opinion is what was related by Abd'r-Razaq on the authority of Muhammad ibn Sireen who said: "Before the Messenger of Allah, may Allah bless him and grant him peace arrived in Medina and before the descent of the verse regarding the obligation of *Jumu'a*; the people of Medina gathered together and the *Ansaar* said: 'Verily the Jews have a day in which they gather together every week, and the Christians as well. So let us make a day in which we gather together for the remembrance of Allah ta'ala and pray and thank Him.' Thus, they decided on the day of Friday (*al-uruuba*).

They then began meeting at the house of As`ad ibn Zaraara and prayed from that day onward. It was after that that Allah ta`ala revealed: ‘*When you are called to the prayer from the day of Jumu`a*’. This narration although *mursal*, is also corroborated by a narration whose chain is good related by Abu Dawud, Ibn Maja and was verified by Ibn Khuzayma and many others from the tradition of Ka`b ibn Malik who said: ‘The first to pray the *Jumu`a* prayer before the arrival of the Messenger of Allah, may Allah bless him and grant him peace to Medina was As`ad ibn Zarara.’ Among the virtues of this day as it was related by Ibn Abass, may Allah be pleased with him who said: “Verily it was named *Jumu`a* because Allah ta`ala gathered together the creation of Adam, upon him be peace.” Some of the people said: “It was named *Jumu`a* in Islam and this is because of the gathering of the people at the *masajid* on that day.” Among the virtues of this days is what he, may Allah bless him and grant him peace said as related by Ibn Abi Shayba and others on the authority of Abu Lubaba ibn Abd`l-Mundhir: “The day of *Jumu`a* is the master of all the days, and the greatest of them with Allah. It is greater with Allah than the day of *al-Fitr* and the day of *al-Adhaa*. In it are five traits: Allah created Adam in it; in it he was caste down to the earth; in it Adam died; in it is an hour which if the servant makes a request during it for anything Allah will grant it, as long as he does not request what is forbidden; and in it the Hour will be established. For there is no Angel, land, heaven, wind, mountain or sea except that they are all in fright from the day of *Jumu`a* that the Hour will be established during it.” It has been related by Abu`s-Shaykh and Ibn Mardawiya on the authority of Abu Hurayra who said: “I heard Abu`l-Qasim, may Allah bless him and grant him peace say: ‘Among the seven days, Allah chose over all the days the day of *Jumu`a*. In it He created the heavens and the earth. In it He decreed their creation. In it Allah created the Paradise and the Fire. In it He created Adam and in it he was caste down from Paradise and repented to Him. In it the Hour will be established. For there is nothing from creation except that it is in terror on Friday fearing that the Hour will be established during that day, except the heedless among men and *jinn*’.” Among the virtues of Friday is what he, may Allah bless him and grant him peace said: “Verily this day Allah made as a holiday for the Muslim.”

<sup>207</sup> The Jews worship Allah on Saturday a day after *Jumu`a* and the Christians worship Allah on Sunday two days after *Jumu`a*. In this prophetic tradition is the proof of the obligation of *Jumu`a* prayer. In it also is that guidance and error is from Allah ta`ala, as the teachings of the People of the *Sunna* uphold. In it also is that the protection of the consensus from error is a specific quality of this *Umma*; and that extracting legal judgment from foundation whose origin is false is also false. In it also is that decisions arrived at by analogy when there exist textual evidence is not valid. In it also is that making independent judgment during the time of the descent of revelation was permissible. In it also is that lawfully, the day of *Jumu`a* is considered the first day of the week, what corroborates that is that the entire week is called *juma`*, when the week used to be called *sabt*. This is because at that time the Arabs were in close proximity and socialization with the Jews and thus followed them in that practice. In it also is clear explanation that the increase in merit of this *Umma* over the preceding religious communities is an increase given by Allah ta`ala.. The *Shehu* said in his *Mirat`l-Tullab*: “I say: the scholars, may Allah be pleased with them have disagreed whether the *juma`a* is an obligation to be done in its day, or is it just a substitute of *dhuhr* prayer. As-Shibrakhiti said in his commentary upon the *al-Mukhtasar*: “The judgment of *juma`a* is as Ibn `Arafa said, ‘It is two *rak`ats* which interdicts the obligation of *dhuhr* prayer based upon the opinion that the two *rak`ats* of *juma`a* rescind the obligation of *dhuhr*.’” His saying – ‘*which interdicts the obligation of dhuhr prayer based upon the opinion*’ means that it is an obligation to be done in its day. The opinion which is relied upon is that *dhuhr* prayer is a substitute for the *juma`a*. His saying – ‘*the two rak`ats of juma`a rescind the obligation of dhuhr*’ means that the *juma`a* is a substitute for the *dhuhr* prayer. This is the expressed opinion of Ibn Naafi` and Ibn Wahab, however it is an obscure view. *Imam* al-Qiraafi said, “The opinion of the Malikis is that it is a distinct obligation”; confirming the view of al-Faakihaani: “The prominent opinion (*al-mash`huur*) is that the *juma`a* is a substitute of the *dhuhr* prayer in that it is not accepted except when there is a valid excuse not to perform the thing it is being substituted for. The reality is that the *juma`a* is a substitute made lawful by the *Shari`a* for the *dhuhr*, while the *dhuhr* prayer is a substitute of the *juma`a* by action”. The meaning of the words – ‘*the juma`a is a substitute made lawful by the Shari`a*’- is that *dhuhr* was made lawful in the beginning then *juma`a* was made lawful as a substitute of the *dhuhr*. This is because Allah ta`ala has only made five prayers obligatory upon us, however the *juma`a* was made lawful as a substitute for the *dhuhr*. The meaning of the words – ‘*the dhuhr prayer is a substitute of the juma`a by action*’- is that when there are legal grounds not to perform the *juma`a* then the *dhuhr* prayer stands-in for it.” Here ends what the *Shehu* said and with its completion ends the section on the *Juma`a* prayer, and success is with Allah.



<sup>208</sup> The alms tax is the alms on one's wealth which is well known and means the purification of one's wealth. The verb from it is 'to purify', 'to increase' and 'purification', which occurs when one gives the alms tax from one's wealth to another. For the alms tax is what you take from your wealth in order to purify it by means of giving. When it is taken from the wealth and given over to the indigent to fulfill their rights it is a form of increased purification because it cleanses the remainder of the wealth, distinguishes it, rectifies it and augments it. Thus, the etymological root of the expression 'alms' linguistically is from the meaning of the expressions: purification, augmentation, blessing, and praise. The meaning of 'alms tax' in the language of the People of Allah is the purification and sanctification of the soul by generously giving it and sacrificing it in the Way of Allah. He, the Exalted says: *"I have purchased from the believers their souls and their wealth."* For the soul and the wealth are two trusteeships from Allah ta'ala: *"in order to see which of you are best in deeds."* For the trusteeship of the soul is a consignment which when it is altered leads to the alteration of everything with it; good or bad. In reality, the soul is the only thing which can be altered with humanity, for there is nothing with him which can be altered except his soul. When it is altered everything besides it is altered. Allah ta'ala says: *"Verily Allah does not alter what is with a people until they themselves alter what is with their souls."* Thus, when it is altered by expending it freely in the Way of Allah: *"He has succeeded who purifies it"*. And when it is altered by expending it on behalf of its corrupt passions: *"and He has failed who intrigues with it."* As for the trusteeship of wealth it is what a human imagines to be his possession but it is in reality the possession of another and a consignment given to him. Thus, when he expends it by giving it to its eight rightful owners, he actually purifies what remains of it which really does belong to him. With the People of Allah, the wealth which a person envisions is his but is actually the rights of others, are eight categories: the assumed existence of the servant; his life, his knowledge, his will; his power; his hearing; his sight and his speech. All of these are in reality a consignment to him from the Real Owner of the consignment, who is Allah the Lord of the worlds. It is then obligatory upon him to give over the consignment to its people; who are eight categories, and are in one respect the envoys of the Real Owner of the consignment and His commissioned agents. Thus when their comes to him the poor, the destitute, the wayfarer, the official appointed to collect the alms, the secretary, the one with a debt, the one who needs to be attracted to Islam, or the struggler in the Way of Allah; and he gives over to one of these eight their consignment with the goodness of his heart, then he has purified his soul. For the eight attributes of the servant with which he describes himself with are not in reality the possession of the servant, but they belong to Allah. Allah ta'ala says: *"And Allah created you and your actions."* And He says: *"And they do not have volition except that Allah wills it."* And He says: *"And you did not throw when you threw but it was Allah who threw."* For the intelligent person is the one who does not attribute his good attributes to himself nor does he see himself in his obedience or good behavior. Rather, he attributes all his good and indeed all good to Allah. Allah ta'ala says: *"Do not praise yourselves, He knows best who really has fearful awareness."* Therefore, it is obligatory for the servant to remove these attributes and withdraw them from himself and attribute them to their Rightful Owner, *subhaanahu wa ta'ala*, by expending them freely in His Way with a content heart. For when you do this you will have the reward from Allah: *"which equal to ten like it"*. This is the reward of the Knowers of Allah; and you will attain a station which will Abide for you in your existence, your life, and the remainder of your attributes. Thus, Allah will cause these attributes to persist for you – cleansed and purified, and you will be among the spiritually successful. This is the meaning of His words: *"He has succeeded who purifies it."* Once a person attains the station of the Knower of Allah, then He has enriched him with the varieties of His direct experiential knowledge and sciences. It then becomes obligatory upon him to give the alms tax on what he attained from his Lord, because the needs of the soul for knowledge of Allah is greater than its needs for transient livelihood, wealth and other than these from the vanities of this world's life. For knowledge is two kinds: [1] knowledge which is obligatory upon every responsible person to know and act upon from the foundations of the religion, jurisprudence and spiritual purification; which are apart of the individual obligations. This knowledge is an obligation upon the scholars of these disciplines to teach them to every person who ask and every person in need of them. For if he conceals anything from this knowledge then he is like one who has withheld giving the alms tax on his wealth. It is for this reason that he, upon him be blessing and peace said: "Whoever is asked about some knowledge and then conceals it, Allah will bridle him with a bridle of fire on the Day of Judgment." However, if he disseminates his knowledge, and by means of it revives the hearts of humanity, then Allah ta'ala will increase his knowledge and teach him a knowledge which he did not previously know: *"which is ten times its like."* And Allah knows best. [2] As for the second knowledge which is from the collective obligations and from those sciences which have been specifically designated for the People of Allah and His *awliyya*, it is not an obligation upon the knower of these disciplines to expend them except to those deserving of it from those who have completed the knowledge of the individual obligations and from those who have subjugated their souls for the sake of Allah, the Lord of the worlds; as the Messenger of Allah, may Allah bless him and grant him peace said in the narration of Ibn Maja on the

Allah ta'ala says, "*And pay the alms tax.*"<sup>209</sup>

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authority of Anas ibn Malik: "Seeking knowledge is an obligation upon every Muslim. However placing knowledge with other than those who deserve it is like adorning pigs with expensive jewelry, pearls and gold." And Allah ta'ala knows best.

<sup>209</sup> Quran- *al-Muzzamil* 2:43. *The Shehu* cites this particular *Qur'anic* verse because it is not mentioned in the *Qur'an* except along side its companion which is: "*Establish the prayer*". They are mentioned together eight times in the Clear Book by His words: "*And establish the prayer and give the alms; then you turned away except a few from among you and you were predisposed to error.*" And by His words: "*And establish the prayer and give the alms; and when fighting was prescribed for them, a faction from among them feared people as they should have feared Allah or with even greater fear.*" And by His words: "*And establish the prayer and give the alms; and what you send forward for your own souls from good, you will find it with Allah. Verily Allah is seeing of what you do.*" And by His words: "*And establish the prayer and give the alms and loan to Allah an excellent loan. For what you send forward from good for your own souls you will find it with Allah, for He is Good and the Greatest of rewarders, so seek forgiveness of Allah. Verily Allah is Forgiving Merciful.*" And by His words: "*And establish the prayer and give the alms and bow down with those who bow down.*" And by His words: "*And establish the prayer and give the alms and hold strongly to Allah. He is your Lord, the Best of Lords and the Best of helpers.*" And by His words: "*And establish the prayer and give the alms and obey the Messenger so that you can attain mercy.*", Thus establishing the prayer and giving the alms tax are two incumbent obligations which no one has a license to forgo, thus perform them as Allah ordered them to be performed. Wherever Allah commands us to establish the prayer, He also orders us to give over the alms tax. He does not distinguish between them. It is for this reason Abu Bakr as-Sideeq fought against those who refused to pay the alms tax on their wealth as it has been related by Ahmad and others on the authority of Abu Hurayra who said: "When the Messenger of Allah, may Allah bless him and grant him peace died, Abu Bakr was appointed after him; and those who disbelieved from among the Arabs disbelieved – Umar said: 'O Abu Bakr! How can you fight a people about whom the Messenger of Allah, may Allah bless him and grant him peace said: 'I have been ordered to fight the people until they say there is no deity except Allah. For whoever says there is no deity except Allah, then his wealth and self is protected from me except by its rights, and their reckoning is with Allah'?! Then Abu Bakr said: 'I swear by Allah! I will fight those who make a distinction between the prayer and the alms tax. For verily the alms tax is the right upon the wealth. I swear by Allah! If they hold back even a hubbling cord that they used to give over to the Messenger of Allah, may Allah bless him and grant him peace I will fight them for it!' Then Umar said: 'For by Allah these words only showed me that Allah expanded the breast of Abu Bakr for fighting. I then realized that he was on the truth'." Thus, the meaning of His words: "*And pay the alms tax*", means the obligatory alms tax on one's wealth. Abu Ja'afar said: "It is to be given from the goodness of one's soul based upon what has been made incumbent and obligatory." Or it means give the alms tax to the people whom Allah made a right over your wealth in order to purify your bodies and wealth." *The Shehu*, may Allah be merciful to him said in his *'Umdat'l-Bayaan*: "The obligations of alms tax are three: [1] intention; [2] not delaying it; and [3] the lack of transfer. Its *adab* are three: [1] the soul being cheerful about it; [2] it being the best property; and [3] concealing it from the sight of others." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Diya 'Uluum'd-Deen* in the section of the alms tax and its secrets: "It is one of the fundamental principles of Islam and is the sister to the prayer, and is an obligation to be paid upon every free Muslim, even the infant and the insane."

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra; "Whomever Allah awards with wealth, and does not give the alms tax on it; then on the Day of Standing his wealth will be made like<sup>210</sup> a bald-head poisonous male snake<sup>211</sup> with two black spots over the eyes.<sup>212</sup> The snake will encircle him on the Day of Standing<sup>213</sup> and bite his cheeks,<sup>214</sup> meaning his upper jaw.<sup>215</sup> It will say; 'I am your wealth, I am your treasure'.<sup>216</sup> Then the Prophet recited the verse: *"Let not those who are stingy with what Allah has given them from His bounty consider that it is good for them, nay it is evil for them. That which they were stingy with will be wrapped around their necks on the Day of Standing"*.<sup>217</sup>

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<sup>210</sup> This means that it will take the form, or it will embody an appearance which means becoming, that is to say, that his wealth will be restored in the form of a intrepid snake. What is meant by wealth in this context is hard money such as coins, as it was clearly indicated in the interpolation given by Bara. In the narration of Zayd ibn Aslam it contains the following: "There is no possessor of gold or silver coins who fails to give out the rights due to it, except that on the Day of Judgment he will be overlaid with coats from fire, whose heat will be enflamed in the Hell Fires; which will then cauterize his sides, forehead and back." There is no contradiction between these two prophetic traditions due to the potential of the coming together of the two matters and both happening at the same time.

<sup>211</sup> What is meant by an intrepid snake is a male snake. It is said that it is one who stands upright on its tail and leaps like a horse. The expression 'bald' refers to the 'balding' of its head, that is to say hairlessness due to the copious amount of poison it contains. It states in the Tahdheeb'l-Azhari: "It is called 'balding' because of the copious collection of poison and it gathering in its head causing hairlessness on the scalp of its head." Dhu'r-Rima said: "The poison is collected in the head to the extent that it causes spotting on the scalp of the head." Al-Qurtubi said: "'Balding' in a snake refers to the whiteness of the head from poison, while the same expression when applied to humans means that there is no hair on his head."

<sup>212</sup> This expression is in the feminine form of the word. It refers to two dimples which are normally located on the corner of the mouth. Like when one says: "He spoke until foam formed at the corner of his mouth"; that is to say, foam began to come out of them. It is also said that it refers to two black spots located above the eyes. It is said it is two dots which encompass its mouth. It is said that they are located on its throat which acts as two gills. It is said that they are two muscles located on its head like two horns. It is said that they are two fangs which jut out from its mouth.

<sup>213</sup> That is to say, that this serpent will be transformed until it encircles him.

<sup>214</sup> The doer of the action of biting is the snake, and the one bitten will be the possessor of wealth, as it occurred clearly in the narration of Himam on the authority of Abu Hurayra with the wording: "It will continue to encircle him until encloses his hands and completely obstructs his mouth."

<sup>215</sup> These are the two bones which protrude underneath the beard under the ears. In the al-Jaami': "These refer to the muscles of the cheeks which move when a person eats."

<sup>216</sup> The utility of these uttered words is to increase the grief and punishment of the one who failed to give alms, as a sign that regret at this stage will be of no benefit. It is also a form of ridicule and jeering.

<sup>217</sup> Quran-3:180. From the citing of his particular *Qur'anic* verse by the Prophet, may Allah bless him and grant him peace is proof that it was revealed regarding those who refuse to pay the alms tax. This is the opinion of the majority of the people of knowledge. It is said that this verse was revealed regarding the Jews who concealed the attributes of the Prophet, may Allah bless him and grant him peace. It is also said that it was revealed regarding those who had near relatives who failed to maintain the ties of kinship, according to Masruq.

It has also been related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri, that the Messenger of Allah, may Allah bless him and grant him peace said, "No one who has less than five *awsuq*<sup>218</sup> has to give charity (*sadaqa*).<sup>219</sup> No one who has less than five

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<sup>218</sup> The expression '*awsuq*' with the letter *alif* vowelized with *fat'ha* and the letter *seen* vowelized with *damma* is the plural of *wasq* or *wisq*; which is equivalent to 60 measures. A measure is equal to 4 half bushels. A half bushel is equivalent to 1 and 1/3<sup>rd</sup> pound. In another narration by Ibn Maja by way of Abu al-Bakhira on the authority of Abu Sa`id it stated similar to this prophetic tradition: "...and a *wasq* is equivalent to 60 measures." In yet two other narrations, one narrated by Abu Dawud also, however, it states: "60 sealed measures." In the other from ad-Daruqutni from a prophetic tradition of A`isha that a *wasq* is equal to 60 measures. There is no mention in the prophetic tradition explaining what exactly the measure of the *awsuq* was in reference to, however in the narration of Muslim it states: "In any measure short of five *awsuq* of dates or grain there is no *sadaqa*." In yet another narration from him, it states: "In grain or dates there is no *sadaqa* until its measure equals five *awsuq*." The expressions 'less than' in the above three cited narrations means below and it does not mean it negates *sadaqa* from those who have other than five *awsuq*. This prophetic tradition provides the proof of the obligation of alms tax in three matters. It also gives evidence that there is no alms tax on farm produce until it reaches five *awsuq*. On the authority of Abu Hanifa it is obligatory regarding whether its produce is a little or a lot, based upon his words, upon him be blessings and peace: "From that which grows from the downpour of heaven there is a tenth to be given." This does not contradict the prophetic tradition in the amount which exceeds the mentioned limit. As for as silver is concerned, the majority of the scholars say it is to be measured in the same manner. On the authority of Abu Hanifa he said that there is no *sadaqa* on anything in excess of 200 coins until it reaches the quorum, which is 40 *awsuq*. He took at-Tabarani's opinion regarding dates and grain and made an analogy based upon it; due to the fact that like them gold and silver are taken from the earth with expenditure and supplies. It is thus agreed that *sadaqa* is due on five *awsuq* or more.

<sup>219</sup> This means that if less than what was mentioned in measure is extracted from the earth, then there is no *sadaqa* on it. It is based upon this view that the majority of the scholars follow, except that Abu Hanifa differs from them in that he held that whatever is extracted from the earth that there must be *sadaqa* based upon the general meaning of the prophetic tradition: "From that which grows from the downpour of heaven there is a tenth to be given."

*awaaq* has to give charity.<sup>220</sup> No one who has less than five *dhawd* from camels has to give charity."<sup>221</sup>

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<sup>220</sup> In the narration of Malik on the authority of Muhammad ibn Abd'r-Rahman ibn Abi Sa'sa'a on the authority of his father on the authority of Abu Sa'id he added: "...five *awaaq* from silver there is charity.". The scholars of linguistics say: "The expressions *wariq* and *warq* both mean in the context of this tradition all forms of silver; whether it is minted coins or other than that." The amount of an *awqiya* in the prophetic tradition is equal to 40 silver coins by agreement. What is meant by a silver coin here is pure silver whether it is minted or not. 'Iyad said: "Abu 'Ubayd said: 'A silver coin did not have a known measure until the time of Abd'l-Malik ibn Marwan, when the scholars based upon consensus' made every 10 silver coins equal to 7 *mithqals*.' This necessitates that the Messenger of Allah, may Allah bless him and grant him peace permitted the quorum on alms tax based upon an unknown value; which creates a problem. However, the correct opinion is that the meaning of what has been narrated regarding this is that there was nothing established in the early days of Islam regarding the exact measure; only because there was differences in the weight of silver with regard to the amount. In some cases 10 silver coins equaled 10 *mithqals* and in other cases 10 silver coins equaled 8 *mithqals*. Thus, the latter agreement of opinion regarding the weight of a silver coin was in order to engage it in Arabic and so that the weight could become a single standard weight." Others said that there was no change of the weight of a *mithqals* in the days of *Jahiliyya* and Islam. As for the silver coin it is the agreement of the scholars that 10 silver coins equal 7 *mithqals* and there is no disagreement that the quorum for the alms tax on silver is 200 silver coins when the total amount of the silver reaches 140 *mithqals* of pure silver. The only scholar that differed regarding this rate was Ibn Habib al-Andalusi, for he was alone in his opinion that each people of their land know the weight of their silver coins. Ibn Abd'l-Barr mentioned that the disagreement here was regarding the weight with respect to the silver coins of Andalusia in comparison to the silver coins of other Islamic lands. Likewise in this manner al-Murisi broke with the consensus with respect to the quorum in its amount not its weight. This prophetic tradition gives evidence of none obligation on the amount which is less than what is required for the yearly quorum, even if it is less by a single grain. Although this differed with those who overlooked a small amount of deficiency in the yearly quorum, as it was transmitted by some of the followers of Malik.

<sup>221</sup> The majority of the scholars are of the opinion that a *dhawd* is from three to ten camels, and is not a reference to one in its expression. Abu 'Ubayd said: "It is from two to ten camels." And with its completion ends the section on the alms tax, and success is with Allah.

Allah ta`ala, "*He has indeed prospered who has purified himself; then remembers the name of his Lord and then establishes the prayer*"<sup>223</sup>

<sup>222</sup> The *zakaat 'l-fitr* is the alms tax which is obligatory upon the people from the month of *Ramadan*, as the majority of the scholars uphold. However some of the latter scholars of those who follow Malik hold that it is a *sunna*, which is also the opinion of the people of Iraq. The time of its obligation is at the setting of the sun of the night of breaking the fast because it is the time when breaking of the fast of *Ramadan* begins. It is said that the time of its obligation is at the rising of the sun on the day of the *`Eid*, because the night is actually not the time of fasting. The actual breaking of the fast is verified with the eating after the rising of the sun. The first opinion was held by at-Thawri, Ahmad, Is'haq, as-Shafi' in a newer opinion and in one of two opinions of Malik. The second opinion was held by Abu Hanifa, al-Layth, as-Shafi' in an older opinion and in second of two opinions of Malik. Ibn Daqeeq al-'Eid said: "This is proof that this judgment is weak because the association with the breaking of the fast is not evidence of the time of the obligation of the alms tax. Rather the decision is based upon the association of this alms tax with the breaking of the fast from *Ramadan*. As for the time of its obligation it is decided from another matter." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Diya 'Uluum 'd-Deen* regarding the *zakaat 'l-fitr*: "It is an obligation upon every Muslim from the staple food of the land. It is obligatory for the one giving the alms tax to intend in his heart to perform the obligation and he should not postpone it beyond its proper time. He is also not to transfer it to another land especially when his land has a greater right to it, except when those in another land have a greater need for it. He then should transfer some of it based upon investigation." He also said: "It is necessary for the one giving the alms tax to conceal the giving of it if guards from beng accused of showing off, and if he fears showing off. It is necessary to manifest the giving if manifesting it will incite the people to follow in his footsteps. It also should not be invalidated by reminding the recipients of the alms of your kindness to them or by speaking harmful words. He should also beware of having disdain in his heart in what he gives out of fear of falling in to conceit. He should also give it from the best of his wealth and the most beloved of it to him. He should seek by giving it to be in a state of fearful awareness of Allah, turning away from this world's life, divesting himself for the Hereafter, sincere in his fearful awareness of Allah and knowledge, not broadcasting the difficulties that it entails. He should provide it for the destitute, or the one detained due to sickness of for some reason; or to those near him from his relatives with the condition that they are from one of the eight categories: the poor; the destitute; the one who collects it; in order to attract the hearts to Islam; the freeing of a slave; the one heavily indebted; in the way of Allah and the wayfarer. It is essential that he not neglect to give voluntary charity, if he is able from the best of his earnings, because Allah only accepts the best; so that he can be under its shade on the Day of Judgment while Allah is judging between people, and Allah knows best."

<sup>223</sup> Quran- *al-'Alaa* 87:14-15. The meaning of His words: "*He has indeed prospered*", means succeeded or he has encountered eternal persistence in Paradise; "... *who has purified himself*"; that is cleansed himself with faith from the filth of idolatry and disobedience as Ibn Abass, `Ataa and `Akrama interpolated it. Or it means cleansed himself for the prayer or who has given the alms tax, and this is the interpolation which was meant by the verse, as it has been related in the narration of Ali ibn Abi Talib who said: "What was intended by this particular verse is the *zakaat 'l-fitra*", thus the meaning of the verse is: 'He has indeed prospered who gives the *zakaat 'l-fitra*'. However it states in the *Ghaayat'l-Amaani*: "This view (of Ali ibn Abi Talib) is not sound, because al-Qurtubir said: 'Both al-Hassan and ar-Rabi' said that it means he who performs deeds which are pure and augmented.' And Mu'amir said on the authority of Qatada who said: '*purifies himself*' means whoever does righteous deeds'." However, the view of Ali ibn Talib was corroborated by another narration on the authority of Qatada, `Ataa and Abu `Aliya that this verse was revealed regarding the charity to be dispensed at the breaking of fast of *Ramadan*. In addition to this is what was narrated on the authority of Abu Sa'id al-Khudri and Ibn Umar that this verse was revealed regarding the charity dispensed at the breaking of the fast and the *`Eid* prayer. This was the same view of Abu al-'Aliya who said: "Verily the people of Medina do not conceive of a charity more superior to it and giving water to drink." Kathir ibn Abdallah related on the authority of his father on the authority of his grandfather on the authority of the Prophet, may Allah bless him and grant him peace who said regarding His words: "*He has indeed prospered who has purified himself*" that is he discharges the *zakaat 'l-fitr*; "...*then remembers the name of his Lord and then prays*"; this is the prayer of the *`Eid*." Ibn Abass and ad-Duhaak said regarding His words: "...*then remembers the name of his Lord*", that is he recites the Name of his Lord on the road to the place of the *`Eid* prayer; "...*and then prays*", that is prays the *`Eid* prayer." Some scholars say that this verse refers to all the alms tax given on one's wealth. It was Abu al-Ahwas and `Ataa who held this view. It has been related by Ibn Jurayj who said: "I once said to `Ataa: '*He has indeed prospered who has purified himself*', is this regarding the alms for the breaking of the fast?" And he said: "It is regarding all



It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with both of them<sup>224</sup> who said; "The Messenger of Allah may Allah bless him and grant him peace made the *zakaat 'l-fitr* obligatory."<sup>225</sup> It was either one *saa'i* of dates or one *saa'i* of barley<sup>226</sup> (made obligatory) upon the captive as well as the freeman,<sup>227</sup> male and female,<sup>228</sup> young or old<sup>229</sup> from among the Muslims. And he ordered it to be given before the people went to the *salaat*."<sup>230</sup>

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forms of charity." Thus, the meaning of His words: "*then remembers the name of his Lord*", that is with his heart and tongue; '*...and then prays*'; al-Qurtubi said: "As for the *zakaat 'l-fitr* there is nothing in the Book giving textual evidence for it except in what Malik interpolated from His words: '*He has indeed prospered who has purified himself then remembers the name of his Lord and then prays*'. I myself saw many views on the meaning of this verse in this *Qur'anic* chapter, regarding our view, that it was revealed regarding the fasting, because in a prophetic tradition the Messenger of Allah, may Allah bless him and grant him peace obligated the *zakaat 'l-fitr* in *Ramadan*. Thus this verse is associated with *Ramadan*."

<sup>224</sup> He was Abu Abd'r-Rahman Abdallah ibn Umar ibn 'l-Khattab ibn Nufayl ibn Abd'l-'Uzza ibn Ribaah ibn Qarata ibn Razaah ibn 'Adiyy al-Qurayshi al-'Adiyyi al-Mekki al-Medini. He was the *Shaykh al-Islam* of his time, one of the leading Companions and a scholar in the science of prophetic tradition and jurisprudence. He accepted Islam when he was young and was among those who gave the oath of allegiance under the Tree. He died in Mecca in the year 74 A.H., at the age of 84 [613-692 C.E.].

<sup>225</sup> In the narration of *Imam* Muslim from Malik on the authority of Naafi' are the addition words: 'from *Ramadan*'. This statement is clear proof that the time of the obligation of the *zakaat 'l-fitr* is at the setting of the sun of the night before the breaking of the fast, because it is the time of breaking the fast from *Ramadan*. It is said that the time of its obligation is with the appearance of dawn on the day of the *'Eid*, because the night prior to it is not the proper time of fasting, due to the fact that the real time of breaking fast is with the eating after the appearance of the dawn; as we cited earlier.

<sup>226</sup> There is no disagreement among the different narrations of this tradition from Ibn Umar regarding restricting it to the two things mentioned, except in what was related by Abu Dawud, an-Nisaai' and others by way of Abd'l-'Aziz ibn Abu Dawud on the authority of Abu Dawud on the authority of Naafi' in whose narration were the addition of: "rye and raisins." As for rye it is a type of grain.

<sup>227</sup> The apparent expression is that the captive discharges the alms tax himself, but none of the scholars hold this view except Dawud, who said: "It is obligatory upon the slaves owner to establish for the captive a means by which he can earn a livelihood, just as it is obligatory for him to establish the means by which the captive can pray." However, this view is contrary to his companions and the other scholars. He also relied upon the prophetic tradition of Abu Hurayra related by Muslim going back to the Messenger of Allah, may Allah bless him and grant him peace who said: "There is no charity obligatory upon the captive except the charity dispensed with the breaking of the fast." In another narration of Muslim it states: "There is no obligation upon the Muslim regarding his captive or his horse from the charity of breaking of the fast."

<sup>228</sup> The apparent expression establishes that it is an obligation upon every woman whether she has a husband or not. This was the views of at-Thawri, Abu Hanifa and Ibn al-Mundhir. However, Malik, as-Shafi', al-ALyth, Ahmad and Is'haq obligated the alms upon her husband because it is connected with financial maintenance. In this there are diverse perspectives because some say, if the man is well to do, and his wife has a female captive, then it is obligatory upon her to discharge the alms tax of breaking fast on her, in contrast to financial maintenance which is different. The scholars agree that a Muslim is not obligated to discharge the alms tax on his wife if she is a disbeliever, although he is required to provide for her financial maintenance. As-Shafi' relies in his view on what was related by way of Muhammad ibn Ali al-Baqir in a tradition that is *mursal*, similar to the tradition of Ibn Umar which has the additional statement: "...from those whom provide livelihood."

<sup>229</sup> The apparent statement is that the alms tax is obligatory upon the young, however, the address here is to their guardian. For it obligatory upon the guardian to discharge the alms tax from the wealth of the young, or it is obligatory upon the person responsible for its financial maintenance. This is the opinion of the majority of the scholars. Muhammad ibn al-Hassan said: "This refers clearly to the father specifically. If it has no father then there is no obligation to discharge the alms tax on it." Sa'id ibn al-Musaayb, and al-Hassan al-Basri both said: "It is not an obligation except upon the one who is able to fast." They take as evidence for this from the prophetic tradition of Ibn Abass going back to the Messenger of Allah, may Allah bless him and grant him peace who said: "The charity dispensed at the breaking of the fast is a purification for the one fasting from any excessive speech, obscenity and sexual advances." This was narrated by Abu Dawud. The mentioning of purification here of course excludes the

majority because it is also obligatory upon the one who has'nt committed sins, like the one certain in righteousness or like the one who accepted Islam only a moment before the setting of the sun on the night before the `Eid. It has been transmitted by Ibn al-Mundhir that the consensus upholds that it is not an obligation to give the alms tax upon the fetus in the womb. Ahmad however, considered it highly recommended and not obligatory, although some of the followers of Ahmad considered it obligatory based upon a narration from him. This was also the opinion of Ibn Hazim, but he conditioned it by the fetus being at least 120 days old from the time the mother first became pregnant with it. However, this contradicts the majority opinion because the pregnancy is not certain and a fetus is not called young either linguistically or by custom.

<sup>230</sup> This statement gives evidence of the reprehensibility of postponing beyond the time of the payer. Ibn Hazim extracted from this that it was prohibited to postpone the alms tax beyond that time. Ibn at-Tin said: "This means before the people leave for the `Eid prayer and after the *fajr* prayer." Ibn `Uyayna said in his exegesis of the *Qur'an* on the authority of `Amr ibn Dinar on the authority of `Akrama who said: "A man should send forward his alms tax on the day of breaking the fast just prior to the `Eid prayer because Allah ta'alay says: '*He has indeed prospered who has purified himself then remembers the name of his Lord and then prays*'. Ibn Khuzayma narrated by way of Kathir ibn Abdallah on the authority of his father on the authority of his grandfather that the Messenger of Allah, may Allah bless him and grant him peace was asked about this verse and he said: "It was revealed regarding the *zakaat'l-fitr*." In another narration it states that: "Ibn Umar used to give the alms tax before that by a day or even two days." In this is proof of the permissibility of expediting the alms of breaking the fast before the actual day of the breaking the fast. As-Shafi` even permitted it on the first day of *Ramadan* and Abu Hanifa said something similar. Ahmad said: "It is not to be expedited before the time of its obligation except by a day or two." Malik said: "It is absolutely not permissible to expedite it at all before the time of its obligation." The *Shehu* may Allah be merciful to him said in his *Mirat't-Tullab*: "I say: the *zakaat'l-fitr* is an obligation based upon the *Sunna*, it is said it is obligatory based upon the Book. As-Shabrakhiti said: 'Is it to be considered obligatory because it is mentioned within a *Qur'anic* verse, or is there special evidence that makes it so – It is His words: '*They have succeeded who purify themselves*', that is, by extracting from their wealth the *zakaat'l-fitra*; '*and remembers the Name of his Lord and then prays*'; that is, there are two opinions whether this refers to the prayer of the `Eid.. Al-Kharashi said in his commentary upon the *al-Mukhtasar* regarding the words of the author: 'Whether it is obligatory with the beginning of the night of the `Eid or with its dawn, there is disagreement' And those being addressed in the verse are connected to the *zakaat'l-fitra* being obligatory upon its people, with the first of the night of the `Eid, (which is from the setting of the sun of the last night of *Ramadan*). It is originally not to be performed after it, according to Ibn Yunus, which also the view of Ibn al-Qasim. It states in the *al-Mudawanna*: 'Ibn al-Hajib made it well known regarding the month basing his opinion on the view that the breaking of the fast which is annexed to it is the permissible eating done when its time enters with the setting of the sun from *Ramadan*, or with the dawn of the day of the `Eid ' This was narrated by Ibn al-Qasim and others on the authority of Malik.. However, al-Abhari made it well known, (and this was verified by Ibn al-'Arabi) regarding the month basing his opinion on the view that the breaking of the fast which is annexed to it is the obligatory eating done which is done with the entrance of its time with the appearance of the dawn. Thus, there is disagreement. It should not be postponed beyond the time established in the above two opinions." Here ends what the *Shehu* said and with its completion ends the section on the *zakaat'l-fitr*, and success is with Allah.

## Fasting (as-siyaam)<sup>231</sup>

Allah ta`ala says, "*O you who believe! Fasting has been prescribed for you, just as it was prescribed for those before you, in order that you may be fearfully aware*"<sup>232</sup>

<sup>231</sup> The etymological origin of the word fasting (*sawm*) is from abstention. In the *at-Tahdheeb* it states: "Fasting linguistically is from the expression of abstaining from a thing and avoiding it. Thus a person fasting is called fasting because he abstains from food, drink and conjugal relationships." It is also said regarding one fasting that he is fasting by abstaining from talking. It is said regarding a horse that it is fasting by abstaining from feed, although it has the ability to stand. For fasting in the language of the People of Allah means spiritual eminence because it is raised above all the remaining of acts of worship in rank. Allah exalts fasting above all else by negating likeness to it in the other acts of worship. For He divests the act of fasting from the servant although he worships Him by means of it, and then rewards the one described by it with His Own Hands from His 'I-ness'; by His words: '*Every action of the son of Adam belongs to him except fasting, for it belongs to Me, and I alone reward for it*'. He further connects fasting to Himself in the negation of likeness by his words, upon him be peace: "...fasting, it has no likeness". For fasting in reality is the leaving of action, not an action. And the negation of likeness is an attribute of negation. Thus there is a relationship of subsistence between the act of fasting and Allah Himself. Allah ta`ala says: "*There is nothing like Him*." Thus He negates any resemblance to Himself for there is nothing that resembles Him by evidence of reason or the *shari'a*. Likewise the Messenger of Allah, may Allah bless him and grant him peace described fasting by negating resemblance to it as it was related by an-Nisaai' on the authority of Abu Amama who said: "I once went to the Messenger of Allah, may Allah bless him and grant him peace and said to him: 'Order me to a matter which I can take from you.' He said: 'Obligatory upon you is fasting, for it has no likeness to it'." Thus, fasting is negated from resembling any form of worship from the varieties of worship which has been made lawful for the servants. For whoever realizes that he is described through negation by avoiding eating also realizes decisively that He has no likeness to Him. It is for this reason that Allah ta`ala said as related by Imam Muslim in a *Hadeeth Qudsi*: "*Every action of the son of Adam belongs to him except fasting, for it belongs to Me, and I alone reward for it*." For in this prophetic tradition are numerous secrets. Among them being that He has made an action which in reality is a non-action because it is abstinence from actions, or the negation of action; and connects it to Himself because it is negated from resemblance to all the acts of worship in the same manner that He is negated from resembling anything from His creation. This is an immense secret because the People of the spiritual path are unanimous that their affair is constructed upon four things as the master of our master *Shakh al-Habib Abdallah ibn Abu Bakr al-'Aydarus* said in his *al-Kibreet'l-Ahmar*: "[1] the decrease of food; [2] the decrease of speech; [3] the decrease of sleep; and [4] seclusion from people." For each of these actions are in reality non-actions or the negation of actions, but by means of them the servant has opened to him, direct experiential knowledge of the Absolute Being exalted by He. For by the negation of actions one comes to have gnosis of the One from whom all the attributes of creation are negated. For this reason fasting has the most exalted rank in achieving gnosis of the Absolute Being, as the master of the Champions of Truth Abu Bakr as-Sideeq said: "The absence of comprehension is comprehension." That is to say, if one worships Allah with an act of worship which has no likeness among acts of worship, he will come to know Allah who is unlike anything from created things. *The Shehu*, may Allah be merciful to him indicated this in his *Sawq as-Sidiqeen* when he said: "The Messenger of Allah, may Allah bless him and grant him peace said: "Struggle against your soul by means of hunger and thirst; for truly the reward in that is like the reward of the *mujaahid* in the way of Allah. There is no action more beloved to Allah than hunger and thirst." He, may Allah bless him and grant him peace said: "The one who has filled his stomach will not enter the unseen kingdoms of the heavens." He also said in it quoting Sahl ibn Abdallah: "He said...'Truly the *abdaal* only obtain the station of *badaliyya* by means of the emptiness of their stomachs, silence, wakefulness, seclusion and reflection'." He also said in it: "Abd'l-Wahid ibn Zayd swore by Allah: 'Truly Allah does not purify anyone except by means of their hunger. Truly the protected friends of Allah do not walk upon water except by means of their hunger. The earth is not rolled up for them except by means of their hunger. Allah has not made them His protected friends except by means of their hunger.'." In short, indeed fasting is among the greatest causative factors for Arrival at gnosis of Allah ta`ala, because it is the negation of actions to the servant and resemblance to it in others acts of worship is negated from it. For fasting belongs to Allah only, the One whom: "*There is nothing like Him*". For there is no door from the Words of Allah ta`ala which is more open to gnosis of Him as He should be known than the Door of: "*There is nothing like Him*." And Allah knows best.

<sup>232</sup> Quran- *al-Baqara* 2:183. The meaning of His words: "*O you who believe! Fasting has been prescribed for you*" here the expression 'prescribed' means obligated, and what conditions its obligation are: Islam; maturity; reason; purification from menstruation and the blood of afterbirth; health; and being settled. For fasting is not valid from the disbeliever by consensus, although there is disagreement regarding the obligation for him. Fasting is also not

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra who said; "Abu'l-Qaasim may Allah bless him and grant him peace said; 'Start fasting'<sup>233</sup> on seeing it (the new moon of *Ramadhan*)<sup>234</sup> and give up fasting on seeing it (the new moon of *Shawwaal*).<sup>235</sup> And if the sky is overcast,<sup>236</sup> then complete the thirty days *Sha'baan*."<sup>237</sup>

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obligatory upon the child, but whether it is allowable for them or not there is disagreement. And the insane person, fasting is not valid for him, but it becomes obligatory for him to make it up if he becomes absolutely lucid, according to the more prominent opinion of the *madh'hab* of Malik. Although it is said that it is not obligatory for him to make up the fast if his insanity persists for more than two years. As-Shafi' and Abu Hanifa said that he absolutely does not have to make it up. The woman menstruating or bleeding from afterbirth, fasting is not valid from her by consensus, and she is obligated to make it up, by consensus. Based upon the consensus, the expression 'fasting' means abstention from eating, drinking and sexual intercourse during the day which must be accompanied by intention. If water reaches the throat during the rinsing of the mouth or sniffing water up the nose during ablution, then he has broken his fast; contrary to Ibn Hanbal. As for the use of kuhl, if he knows that nothing reached his throat then he has not broken his fast, if not then he has broken his fast. Abu Mas'ab said: "He has not broken his fast under any circumstance"; which is in agreement with as-Shafi' and Abu Hanifa. However, Ibn al-Qasim prohibited the usage of kuhl under any circumstance during the day, in agreement with Ibn Hanbal. As for as emission of sperm as a result of kissing or touching, then he must make up that day, by consensus, and the make atonement for it in accordance with Ibn Hanbal, but contrary to as-Shafi' and Abu Hanifa. As for emission as a result of gazing or thinking, if it was persistent, then he must make up that day and make atonement for it, in contrast to as-Shafi' and Abu Hanifa however in the atonement. If he does not persist in them, then he must make up that day specifically. As for as the emission of pre-seminal fluid as a result of touching, kissing, prolonged gazing or thinking, then he must make up that day, in accordance with Ibn Hanbal, in contrast to as-Shafi' and Abu Hanifa. If he however, does not persist in gazing or thinking then there is nothing upon him. The meaning of His words: "...just as it was prescribed", means that fasting is prescribed just as it was prescribed or made obligatory: "...for those before you", that is to say, from the religious communities. However, the resemblance here is in the fundamentals of fasting itself, not in its methodology. In this expression is emphasis for the legal ruling of fasting and in order to make the obligation easier upon the soul. His words: "...in order that you may be fearfully aware", means fearfully aware from disobedience, because fasting breaks the corrupt passions which are the origin of disobedience.

<sup>233</sup> What is meant here by 'start fasting' is to make the intention for fasting; and the entire night is the period for making the intention.

<sup>234</sup> That is to say, fast as a result of or due to sighting the new moon. What is meant by sighting is the first appearance of the moon after the month of *Sha'baan*.

<sup>235</sup> There is no disagreement among the people of knowledge regarding breaking the fast that the sighting is not accepted except from the testimony of two men. An-Nawwawi said in his commentary upon Muslim: "The testimony of a single upright man of the new moon of the month of *Shawwal* is not permissible with all of the scholars."

<sup>236</sup> That is to say if overcast comes between you and it, where the new moon is covered during the night of the 30<sup>th</sup> of *Ramadan*. Al-'Ayni said: "This means that if the new moon is concealed from you. The clouds are called overcast because they conceal the sky. One says: 'The new moon is overcast', when it is concealed and it cannot be seen due to its concealment by clouds are its like."

<sup>237</sup> The legal benefits which can be extracted from this prophetic tradition is that the obligation of fasting and the obligation of breaking the fast which signals the ending of the fasting is by sighting the new moon. It is in accordance with this meaning that it was related on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Enumerate the new moon of *Sha'baan* for *Ramadan*." Is'haq said: "There is no fasting except by the testimony of two men." This was also the opinion of Malik, al-Layth, al-'Awzai', at-Thawri, and as-Shafi' in one of his opinions. They take as evidence the prophetic tradition of Abd'r-Rahman ibn Zayd ibn al-Khataab that he was once giving a sermon on a day which there was doubt regarding the new moon, and said: "Indeed, once I was sitting with the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and I asked them about this and they narrated to me that the Messenger of Allah, may Allah bless him and grant him peace said: 'Start the fast based upon sighting and break the fast based upon sighting, and make your pilgrimage devotions based upon that. And if the new moon is concealed from you then complete the thirty days. For if two Muslim witnesses testify, then commence fasting and break your fast'." *The Shehu*, may Allah be merciful to him said in his Umdat'l-Bayaan: "The obligations of fasting are two: intention; and to abstain from things which break the fast, like sexual intercourse, emission of sperm or pre-spermatic fluid, drinking and eating, and other things which reach the throat. The *sunnan* of fasting are three: hastening to break the fast; delaying the pre-dawn meal; and

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keeping the tongue from superfluous speech.” The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Diya`Uluum`d-Deen in the section regarding fasting and its secrets: “Its obligations are three. The first is being in a state of attentive watchfulness for the first day of the month until the sighting of the new moon has been established or until the completion of the thirty days of *Sha`baan*. The second is making the intention to fast the entire month. And his state should be that the intention is made clearly and decisively, and it is not valid if it is done during the daytime of the first day of fasting, or the intention done repeatedly is invalid. The third is that he should avoid allowing anything to reach his interior by means of eating, drinking, snuffing, or injection; he should avoid sexual intercourse, and the emission of sperm by any means, and vomiting. It is highly recommended to expedite the breaking of the fast; to postpone the pre-dawn meal; to increase in acts of generosity; the recitation of the *Qur`an*; to refrain the tongue from permissible speech; and to refrain the heart from reflecting on worldly matters and everything which preoccupies him from the remembrance of Allah; and not eating much permissible food during the breaking of the fast. Conclusion: it is a conformed *Sunna* to fast on the 1<sup>st</sup> of *Dhu`l-Hijja*, and the last of it; during the first ten days of *Muharram*, the days of *Ashura*, fasting three days of every month, and Monday and Thursday, And Allah knows best.” And with its completion ends the section on the *zakaat`l-fitr*, and success is with Allah.

## Pilgrimage (*al-hajj*)<sup>238</sup>

Allah ta'ala says, " *For the sake of Allah it is obligatory upon mankind to make the pilgrimage to the House, for those who have the ability.*"<sup>239</sup>

<sup>238</sup> Pilgrimage (pilgrimage) linguistically means the reiteration of the purpose to the thing intended. The meaning of the lesser pilgrimage (*'umra*) is to visit. Thus its meaning is to make as one's purpose or objective the House of Allah, that is, the *Ka'aba* in Mecca, which is attributed to Allah by attachment in the words of Allah ta'ala to His Bosom Friend, Ibrahim, upon him be peace: "*And purify My House for those who circumambulate, those who stand, bow and prostrate.*" For it is the first House established for mankind as a place of worship as it was related by Muslim on the authority of Abu Dharr. Allah ta'ala says: "*Verily the first House established for mankind is the one at Bakka the Blessed, and a guidance to the worlds. In it are clear signs, the station of Ibrahim. Whoever enters it he is protected. And for the sake of Allah, obligatory upon mankind is pilgrimage to the House.*" Thus, the *Ka'aba* in the language of the People of Allah is the heart around which revolves the entire harmonious system of the physical body, and in which contains the secrets of Allah ta'ala and His gnosis. Allah ta'ala says: "*And purify My House for those who circumambulate, those who stand, bow and prostrate.*" It is for this reason that *the Shehu*, may Allah be merciful to him said in his *Tariq'l-Janna*: "You must protect the heart and rectify it because it is the greatest of the limbs in importance, the most delicate of them in instructions, and the most difficult in mending. You must do this for five reasons. [1] Allah ta'ala says, "*He knows what is in your souls, therefore beware of Him*"; and other verses like that. [2] The Messenger of Allah, may Allah bless him and grant him peace, said, "Verily Allah does not look at your forms nor at your personalities. He only looks at what is in your hearts." [3] The heart is a king and the limbs are its subjects. If it is sound then they are sound. If it is corrupt, then they are corrupt. [4] The heart is a treasure house of every precious wealth, like intelligence (*'aql*), and knowledge (*'ilm*). The like of this treasure is that it be guarded from every sort of impurity. [5] If you look attentively into the heart, you will find in it five conditions which you will not find anywhere else. [1] The devil and the Guardian Angels do not aim for anything except the heart. [2] The heart is always preoccupied and it is the field for two armies: the corrupt passions and its forces; and the intellect and its forces. The heart is forever under the wars between these two armies. [3] Notions are like arrows to the heart. Notions are continuously occurring to the heart, night and day and there is no way to prevent this. [4] The cure (*'ilaaj*) of the heart is very difficult. This is because it is hidden from you. [5] The heart is extremely rapid in its transformation and alteration because of the velocity of its rotation." Just as it is obligatory upon every responsible person to make the pilgrimage to the House of Allah, likewise it is obligatory upon them to make their objective the purification of the heart from everything besides Allah.

<sup>239</sup> Quran- Aali 'Imraan 3:97. The meaning of His words: "*For the sake of Allah it is obligatory upon mankind to make the pilgrimage to the House*", means it is an obligation as gratitude for His blessings; that is to say, to make it the objective for visitation for a specific purpose. The meaning of His words: "*...for those who have the ability*", is a grammatical substitute for the expression 'mankind' which specifies which of them are obligated. The Messenger of Allah, may Allah bless him and grant him peace interpolated the expression of 'ability' to mean 'provision and a riding camel to carry him, for most people living in far off remote regions. However, the Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his *Diya'l-Hukaam*: "It is obligatory upon every Muslim not to let his years pass without making the pilgrimage to the House of Allah nor visiting the Messenger of Allah, may Allah bless him and grant him peace. Al-Fazaazi said: "For when the religion is incomplete, then there is no *dunya*." That is, it is not complete without the pilgrimage and visiting the Prophet, may Allah bless him and grant him peace, when he finds the ability to do so. Pilgrimage is an obligation and the rights of one's wives and children cannot be an adequate excuse for neglecting it because the rights of Allah supercede all other rights. It is permitted to perform the pilgrimage without provision or riding mount for he who has attained the station of reliance upon Allah. In the *ad-Durur al-Mulqutat* of Abd'l-'Azeez it states: "It is permissible for the one who has attained the station of reliance upon Allah. However, as for he who is weak hearted, he should not perform the pilgrimage except with provision, as Allah has ordered." The Knower *Sultan Muhammad Bello ibn Shehu* Uthman ibn Fuduye' said in his *Tanbeeh'r-Raaqid Fima Ya'tuur al-Haaj Min'l-Mufaasid*: "Al-Qarafi said: "No other action is restricted with this expression (of ability), all which indicates that there are difficulties in it which cannot be found in other acts of worship." Al-Haythami said: "The absence of ability in other acts of worship like the prayer and fasting does not completely invalidate their obligation. For only the obligation of performing them with their differences is removed, in contrast to the absence of ability in the pilgrimage. For the absence of ability removes the obligation completely." Ibn al-'Arabi said in his *Takhlees an-Nukat*, "Our scholars have said that the advantage in singling out the pilgrimage by mentioning 'ability', over all the other pillars of Islam, is because the other pillars of Islam are performed by a person while he is resident in his abode free from movement, not having to expose himself to travel, or encountering



It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said, "I heard the Prophet, may Allah bless him and grant him peace, say; 'Whoever makes the pilgrimage for Allah,<sup>240</sup> and he does not act obscenely,<sup>241</sup> nor acts corruptly<sup>242</sup> - will return like the day his mother gave birth to him'."<sup>243</sup>

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dangers nor does he have to journey impoverished and alone. However, in the pilgrimage he will possibly have to undergo all of that. Thus, Allah tabarraka wa ta'ala mentioned 'ability' in pilgrimage in order to point out the lifting of this legal issue from him." This idea put forward here by the *Sultan* is invaluable. For he composed this entire text regarding the meaning of Allah's words: "*for those who have the ability*", so whoever desires to understand this should refer back to it; for in it are magnificent secrets and sublime realities. *The Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "The obligations of pilgrimage are four: the *ihraam* (the pilgrim garment); the *tawaaf 'l-ifaada* (the circumambulation of expiation); running between *Safa* and *Marwa*; and standing at *'Arafat*. The *sunnan* of pilgrimage are twelve. Four of them are for the *ihraam*: the the ritual bath (ritual bath) which precedes it; removing sewn garments; the two *raka'ats*; and the *talbiya* (saying **Labayk Allahumma labayk**). Four are for the *tawaaf*: walking; kissing the Black Stone; supplication without end; and the half run for men, but not for women. Four are for running (*sa'y*): kissing the stone; hurrying in the middle of the valley for men; climbing up *Safa* and *Marwa*; and supplication." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his Diya'Uluum 'd-Deen: "The pilgrimage is among the fundamental principles of Islam. The prerequisites for its soundness are: the time; and Islam. It is valid for a child to make pilgrimage. He can adorn the *ihraam* himself if he has the ability to distinguish between right and wrong, and his guardian can adorn the *ihraam* for him if he is too small. And this does not repeal the obligation of making the pilgrimage of Islam. Its proper times are the months of *Shawwal*, *Dhu'l-Qa'ida* and the first ten days of *Dhu'l-Hijja*/ The time for *'umra* is the entire year. The prerequisites for its occurrence as the pilgrimage of Islam are: Islam; freedom; maturity; reason; the time; and having provision which necessitates ability. Its pillars with which it is not valid without them, and which sacrificing is required by neglecting them are four: the first is the *ihraam*. Whoever neglects it has forfeited the pilgrimage and nothing can fix it by neglecting it. The second is running between *Safa* and *Marwa*. The third is the *tawwaf al-ifaada*. Whoever neglects these two has not forfeited his pilgrimage, but he cannot remove the *ihraam* until he does each of them, even if he has gone to the farthest east or west; he must return to Mecca and perform them. The fourth is stopping at *'Arafat* at the night of the sacrifice. Whoever forfeits this has actually forfeited his pilgrimage, however he is commanded relinquish the *ihraam* by performing the *'umra* and making up at te beginning."

<sup>240</sup> This means whoever makes pilgrimage to this House for the sake of Allah, and this statement embraces pilgrimage and the lesser pilgrimage.

<sup>241</sup> Al-Azhari said: "Obsenity is an inclusive noun which embraces everything that a man desires from a woman."

'Iyad said: "This is based upon the words of Allah ta'ala: '*and no obscenity or corruption*'." The majority of the scholars are agreed that what is intended by obscenity in this verse is sexual intercourse.

<sup>242</sup> This means that he does no commit evil acts or acts of disobedience, for withdrawing from obedience is called 'corruption'.

<sup>243</sup> This means he will return without sins. The apparent meaning of this is that he will be forgiven for his minor sins, major sins and the subsequent ones.

It has also been related in the Saheeh of al-Bukhari on the authority of Ibn Abass<sup>244</sup> that the Prophet, may Allah bless him and grant him peace said, "The *waqat* (place to put on the *ihraam*) of the people of Madina<sup>245</sup> is Dhu 'l-Hulayfa,<sup>246</sup> for the people of Syria it is al-Juhfa,<sup>247</sup> for the people of Yemen it is Yalamlama,<sup>248</sup> and for the people of Najd it is Qarna 'l-Manaazil.<sup>249</sup> These are there *waqat*<sup>250</sup> and for those who come to them who are not from among their people<sup>251</sup> who desire to make the pilgrimage and the *Umra*.<sup>252</sup> Those who are beyond these,<sup>253</sup> their *waqat* is with their people,<sup>254</sup> even the people of Mecca,<sup>255</sup> they must start from there."<sup>256</sup>

<sup>244</sup> He was Abu'l-Abass Abdallah ibn Abbas ibn Abd 'l-Muttalib al-Qurayshi, al-Hashimi al-Mekki. He was the son of the uncle of the Messenger of Allah, may Allah bless him and grant him peace; the ocean of knowledge, the erudite inkwell of the *Umma*, the foremost jurist of his time, the *Imam* of *Qur'anic* exegesis, and governor, may Allah be pleased with him. His mother was Umm'l-Fadl, Lubaba bint al-Harith ibn Hazn ibn Bukhayr al-Hilaliya. He was born into the essence of the Banu Hashim, three years before the year of the *hijra*. He was handsome, good looking, well built, awe inspiring, with perfect reason, extremely astute and was from among the men of spiritual perfection. Hamaad ibn Salma related on the authority of Abdallah who said: "I once slept in the house of my maternal aunt, Maymuna, and I placed water for the Prophet, may Allah bless him and grant him peace to make the ritual bath, and he said: 'Who placed this water for me?' They said: 'It was Abdallah.' He then said: 'O Allah instruct him in interpolation and give him comprehension of the religion'." He died in the year 58 A.H., and lived for 71 years, [619-687 C.E.].

<sup>245</sup> This refers to the Medina of the Prophet, upon him be blessings and peace.

<sup>246</sup> Ibn Hazim said: "It is a well known place which lies between Medina and Mecca, by about 198 miles."

<sup>247</sup> It is a desolate village which lies about five or six stages between Syria and Mecca. It is called '*juhfa*' (eradicated) because a torrential flood eradicated it. Ibn al-Kalbi said: "At one time the Amalek used to reside in Yathrib, and there occurred between them and the Banu `Abil, the kin of the people of `Aad, a fierce war. Thus, the Amalek were driven out of Yathrib and settled in Muhay`a, then a torrential flood came and eradicated them or uprooted them, thus it became known as al-Juhfa."

<sup>248</sup> It is a place about two stages from Mecca between it and Mecca is about thirty miles.

<sup>249</sup> As for Najd it means every place which is elevated. But is meant here the land whose highest regions are Tihama, and Yemen and its lowest regions are Syria and Iraq. The Manaazil referred to here is the mountain which lies about two stages between it and Mecca in the direction of the east.

<sup>250</sup> This means their *mawaaqeet* (the stopping points) of the above mentioned communities or for its people, but the first is the foundation.

<sup>251</sup> That is to say, those who come to these *mawaaqeet* and not from the people of the above mentioned lands. Thus judgment applies to them if they enter the land of that particular *meeqat* or do not enter it. For those who do not enter it there is no problem on them since they do not have a specific *meeqat* assigned to them.

<sup>252</sup> In this statement is proof of the permissibility of entering Mecca without being in the *ihraam*.

<sup>253</sup> That is to say between the *meeqat* and Mecca.

<sup>254</sup> That is to say, that they are not required to leave to the *meeqat* in order to dress in the *ihraam*, or from it. Rather they can dress in the *ihraam* from Mecca. Nor is it required from them to return to the *meeqat* to dress in the *ihraam*. As for the lesser pilgrimage, it is obligatory upon him to leave to the least place of sacrifice.

<sup>255</sup> That is to say, that its *meeqat* wherever the *ihraam* is initiated since its place is the precincts of Mecca itself. This is a ruling in which there is unanimous agreement concerning. Or it means that they are not required to leave and go to the *meeqat* for the *ihraam*, or from it. Rather they can dress in the *ihraam* from Mecca, and they are not required to return to the *meeqat* in order to dress in the *ihraam* from there.

<sup>256</sup> Malik, Ahmad and Is'haq said: "The sacrifice is made in the interior of Mecca and it is not required for him to leave to the place of sacrifice except to dress in the *ihraam*." The scholars differ regarding the time in which to begin glorification. The majority of the scholars hold the opinion that the best time is on the eighth day *Dhu'l-Hijja* called of *at-Tarwiyya*. It has been narrated by Malik and others with a chain which is cut, as well as Ibn al-Mundhir with a chain connected on the authority of Umar that he once said to the people of Mecca: "What is with you that when the people come to you unkempt you sprinkle upon yourselves fragrances and oils? When you have sighted the new moon, then make the glorification for the pilgrimage." This is the opinion of Ibn az-Zubayr. And among those who indicated this was `Ubayd ibn Jurayj by his words to Ibn Umar: "The people should make glorification when they sight the new moon." It is said that this judgment is attributed to what is highly recommended, and is the opinion of Malik and Abu Thawr. In short, the pilgrimage is the last of the five fundamentals of Islam, for the religion is not complete except by it for those who have the ability. In the pilgrimage and in all of its rites are immeasurable secrets

for the People of Allah and His *awliyya*. For the gnostic *Shaykh Imam* Abu Bakr as-Shibli once said to one of his spiritual disciples who had returned from the pilgrimage: 'Did you make the covenant to make the pilgrimage?' He said: 'Yes'. He then said to him: 'By means of this covenant did you then revoke every other covenant that you made from the time that you were created, that contradicted this covenant?' He replied: 'No'. He then said: 'In that case you did not make the covenant of pilgrimage.' He then asked: 'Did you get rid of your clothing?' He said: 'Yes'. He then responded: 'At that time, did you divest yourself of everything other than Allah?' He replied: 'No'. He then responded: 'Then you did not really remove your clothing.' He then asked him: 'Did you then purify your body.' He said: 'Yes.' He then said: 'Did you then eradicate every error and fault by means of your bodily purification?' He replied: 'No.' He then responded: 'Then you have not really purified yourself.' He then asked him: 'Did you make the *talbiyya*?' He said: 'Yes.' He then asked him: 'Did you discover the Divine answer of the *talbiyya* with your *talbiyya*?' He replied: 'No.' He then responded: 'You did not really make the *talbiyya*.' He then asked him: 'Did you then enter the *ihram*?' He said: 'Yes.' He then asked: 'Did you believe when you were entering the *ihram* (consecrated state) that you were leaving every prohibition (*muharram*)?' He replied: 'No.' He then responded: 'Then you have not really entered the *ihram*.' He then asked him: 'Did you show honor (*sharafa*) to Mecca?' He said: 'Yes.' He then said to him: 'Did the Lord of Truth ennoble you with a spiritual state (*ashrafu `alayka haal*) at your showing honor to Mecca?' He replied: 'No.' He then responded: 'Then you did not really show honor to Mecca.' He then asked him: 'Did you enter the sacred *masjid*?' He said: 'Yes.' He then asked him: 'Did you also enter His nearness from a direction that you knew?' He replied: 'No.' He then responded: 'Then you did not enter the sacred *masjid*.' He then asked him: 'Did you gaze at the *Ka'aba*?' He said: 'Yes.' He then asked him: 'When you saw it, did you also see your Objective in it?' He replied: 'No.' He then responded: 'Then you did not really gaze at the *Ka'aba*.' He then asked him: 'Did you trot three times (*ramalta thalaathan*) and walk four times (*mashayta arba'an*)?' He said: 'Yes.' He then asked him: 'Did you also flee from this world's life, fleeing in way that you knew that you were cutting yourself off and alienating yourself from it, and by your walking four times discovered protection from what you fled, which then increased you in gratitude to Allah for that?' He replied: 'No.' He then responded: 'Then you have not really trotted.' He then asked him: 'Did you greet the Stone (*safahta 'l-hajr*) and kiss it (*qabaltahu*)?' He said: 'Yes, there was a great convulsion there.' He then said to him: 'Woe to you! It has been said – whoever greets the Black Stone has greeted the Lord of Truth, *sub 'hanahu wa ta'ala*, and whoever greets the Lord of Truth, *sub 'hanahu wa ta'ala*, is in the state of Divine protection (*mahal 'l-amnun*). Has there manifested upon you the traces of this Divine protection?' He replied: 'No.' He then responded: 'Then you did not really greet the Black Stone.' He then asked him: 'Did you stop in front of Allah ta'ala behind the station of Ibrahim and pray two *raka'ats*?' He said: 'Yes.' He then asked: 'At this station, did you stop at your spiritual place (*makaanataka*) with your Lord and then saw your spiritual goal?' He replied: 'No.' He then responded: 'You have not really prayed.' He then asked him: 'Did you then go out to *Safa* and stop there?' He said: 'Yes.' He then asked: 'What did you do?' I responded: 'I made the *takbir* seven times, and I mentioned the pilgrimage and asked Allah for its acceptance.' He then asked: 'Did you make the *takbir* with the *takbir* of the Angels and found the spiritual reality of your *takbir* in that place?' He replied: 'No.' He then responded: 'Then you did not really extol Allah properly.' He then asked him: 'Did you descend from *Safa*?' He said: 'Yes.' He then asked him: 'Do you also remove every fault from yourself (*zaalta kulla 'illat 'anka*) until you were completely purified (*hata safayta*)?' He replied: 'No.' He then responded: 'Then you did not really ascend or descend *Safa*.' He then asked him: 'Did you then run in the valley?' He said: 'Yes.' He then asked him: 'Did you flee to Him and became safe from what you fled of your corrupt self and arrived at your true existence?' He replied: 'No.' He then responded: 'Then you did not really run in the valley.' He then asked him: 'Did you reach *Marwa*?' He said: 'Yes.' He then asked him: 'Did you realize the Divine tranquility that descends upon *Marwa* and take it, or did it descend upon you?' He replied: 'No.' He then responded: 'Then you did not really arrive at *Marwa*.' He then asked him: 'Did you go out to *Mina*?' He said: 'Yes.' He then asked him: 'Did you then desire from Allah a spiritual state different from the one in which you were disobedient to Him?' He replied: 'No.' He then responded: 'Then you did not really go out to *Mina*.' He then asked him: 'Did you enter the *Masjid 'l-Kheef*?' He said: 'Yes.' He then asked him: 'Did you fear Allah during your entering and leaving the *masjid* and discovered a level of fear of Allah that you would never have found elsewhere?' He replied: 'No.' He then responded: 'Then you did not really enter the *Masjid 'l-Kheef*.' He then asked him: 'Did you depart to *'Arafat*?' He said: 'Yes.' He then asked him: 'Did you stop there?' He replied: 'Yes.' He then asked him: 'Did you then realize (*'arafa*) the spiritual state for which you were originally created, and the spiritual state that you have desired and the spiritual state that was fashioned for you? Did you realize (*'arafa*) the direct experiential knowledge (*al-ma'arrif*) that is for you in these spiritual states? Did you see the spiritual station to which all spiritual indications point to, and which is the station for which all breaths compete in every condition?' He replied: 'No.' He then responded: 'Then you did not really stop at *'Arafat*.' He then asked him: 'Did you disperse to *Muzdalifa*?' He said: 'Yes.' He then

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asked him: 'Did you see the *al-Mash`ar`l-Haraam* (the pilgrimage station east of Mecca)?' He said: 'Yes.' He then asked him: 'Did you make remembrance of Allah with a remembrance that made you forget everything other than Him and become preoccupied with Him?' He replied: 'No.' He then responded: 'Then you did not really stop at *Muzdalifa*.' He then asked him: 'Did you reenter *Mina*?' He said: 'Yes.' He then asked him: 'Did you make the sacrifice?' He said: 'Yes.' He then asked him: 'Did you sacrifice your soul?' He said: 'No.' He then responded: 'Then you did not really make the sacrifice.' He then asked him: 'Did you stone?' He said: 'Yes.' He then asked him: 'Did you throw your ignorance away from you by the increase of knowledge that manifested to you?' He replied: 'No.' He then responded: 'Then you did not really stone.' He then asked him: 'Did you shave your head?' He said: 'Yes.' He then asked him: 'Did you diminish your false hope from yourself?' He replied: 'No.' He then responded: 'You did not really shave?' He then asked him: 'Did you make the visitation?' He said: 'Yes.' He then asked him: 'Were you unveiled to anything from the Divine realities (*al-haqaa`iq*), or did you see an increase in spiritual nobility (*al-karaamaat*) upon by your visitation? For verily the Prophet, may Allah bless him and grant him peace has said: 'The pilgrim and the one making the lesser pilgrimage is the visitor of Allah and it is the right of the One being visited to honor His visitor.' He replied: 'No.' He then responded: 'You did not really make the visitation.' He then asked him: 'Did you unfasten the *ihraam* (*ahlalta*)?' He said: 'Yes.' He then asked him: 'Did you resolve to eat only that which is permissible (*al-halaal*)?' He replied: 'No.' He then responded: 'Then you did not really unfasten the *ihraam*.' He then asked him: 'Did you bid farewell (*wadda`ata*) to the House?' He said: 'Yes.' He then asked him: 'Did you withdraw completely from your soul (*nafs*) and your spirit (*ruuh*)?' He replied: 'No.' He then responded: 'Then you did not really bid farewell to the House. It is incumbent upon you to return and repeat your pilgrimage. You should examine closely how you make the pilgrimage after this, then you will have gnosis of the real pilgrimage. When you have made the pilgrimage, then make strenuous effort (*ijtahidu*) in being the way I delineated to you.' In these precious words from the Knower Abu Bakr as-Shibli is evidence that behind every rite of the outward branch of the religion exist spiritual realities in the purification of the heart and its illumination with direct knowledge and unveiling; especially within the rites of the pilgrimage. It is for this reason that *Sultan* Muhammad Bello said in his *Tanbeeh`r-Raaqid*: "Though I did not make pilgrimage to the House because it was too far \* yet I made the pilgrimage to the One who is not absent from remembrance. I dressed in the *ihram* from my moment by the removal of my characteristics \* and circumambulated and trotted in acts of kindness and goodness. My *Safa* is the purification from my attributes and my *Marwa* is \* the manliness of my heart free of everything besides His love and my need of Him. My stopping at *Arafat* is the intimacy with Allah, which is my stopping place \* and my *Muzdalifa* is approaching near to Him until the Gathering. The dissemination of hope from me is my spending two nights at *Mina* \* My stoning of the two stones is the live coals of yearning in my breast. The rite of my sacrificial animal is the sacrifice of my soul with its subjugation \* and my shaving is by the wiping of creational existence from my secret. For when the masses fling off the rites of pilgrimage after it yet I \* remain on my rites of pilgrimage all my life without anyone." His words are proof that the Knower of Allah can take his portion from gnosis of Allah from every rite of the religion. Rather, he can take it from everything, even a gnat or what is even more insignificant. Allah ta`ala says: "Verily Allah is not averse to showing a similitude in even a gnat or what is above it. As for those who believe, they know that it is the Truth from their Lord, as for those who disbelieve, they say: What does Allah mean by this similitude? By it He leads many astray and by it He guides many, and none are led astray by it except those who are corrupt." With the ending of the words of Allah ta`ala I end my commentary upon what the *Shehu*, may Allah be merciful to him said regarding the outward branch of the religion, and success is with Allah: "Our Lord give us good in this life and good in the Next Life and save us from the Punishment of the Fire."

## The Science of the Inward Branch of the *Deen* (*ilm 'l-furu' 'l-baatina*)<sup>257</sup>

Allah ta`ala says; "*O you who believe! Repent to Allah with a sincere repentance.*"<sup>258</sup>

Allah the ta`ala says; "*Throw off every apparent sin as well as those which are hidden.*"<sup>259</sup>

<sup>257</sup> This subject concerns the matters which branch from the foundations of the religion and is connected to the inward affair of humanity, which is the heart. *The Shehu*, may Allah be merciful to him said in his *'Umdat'l'Ulama*: "As for the inward branch, it is spiritual excellence (*al-ihsaan*) and the science that corroborates *al-ihsaan* is the science of the Divine reality (*'ilm 'l-haqiqa*)." For the science of the Divine reality is also called the science of secrets because it is that science connected to the hearts of humanity, its purification, and what it attains of gnosis, spiritual unveiling and other Divine realities, as will be explained, Allah willing. Abu Zakariya al-Fara said: "The Divine Reality embraces everything that is in the *Qur'an* regarding the unknowable realities of the Absolute Being and His gnosis. For the Divine reality is the truth of these matters and what is essentially necessary about them. When a person attains understanding of the Divine reality of this issue, is when he has absolute certainty in His affair. Thus, the scholars call it the science of inward cleansing or the science of spiritual purification." It is divided into two divisions: spiritual purification for the reformation of character; and spiritual purification for Divine realization. *Shehu* Uthman ibn Fuduye` said in his *at-Tafriqa Bayna 'Ilm at-Tasawwuf Alladhi Li't-Takhalluq wa Bayna 'Ilm at-Tasawwuf Alladhi Li't-Tahaqquq* regarding the area of spiritual purification for Divine realization: "It is the cleansing of the inward by imbuing it with praiseworthy characteristics and purifying it of blameworthy attributes." Some of the spiritual guides name this knowledge the science of relinquishment and embellishment. That is to say, the relinquishment from the heart of every destructive trait such as conceit, arrogance, showing-off, rage, envy, stinginess, hatred and others; and embellishment of the heart with every redemptive trait such as repentance, fearful awareness, patience, reliance, fear, hope, praise, gratitude and others. *The Shehu* said in his *'Umdat'l-Bayaan*: "It is obligatory for every responsible to learn as much of this science which will enable him to acquire praiseworthy characteristics and to keep him from blameworthy characteristics." *The Shehu* only cited in this section from the *Qur'anic* verses, except rarely, because spiritual excellence like faith is not judged in this world's life. For the judgment of faith and spiritual excellence is in the Hereafter, because they are from the affairs connected to inner core and what is concealed in the hearts, as the *Shehu* clearly explained in his *Fat'h al-Basaa'ir*. Thus, in its cure it only requires the Speech of Allah ta`ala, and Allah knows best.

<sup>258</sup> *Quran- at-Tahreem* 66:8. According to the majority of the scholars the meaning of "sincere" (*nasuuh*) with the letter *nuun* vowelized with *fat'ha*, means to achieve the maximum limit in sincerity and truthfulness. The same word (*nusuuh*) with the letter *nuun* vowelized with *damma* as pronounced by Abu Bakr, is a verbal noun which means the essence of freedom taking from sincere counsel or the fixing of the garment after its being torn. Thus, it means that a person does not revert back to sins nor does he desire to revert back to them. *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his *al-Buduur al-Musfira Fi'l-Khisaa' Allati Yudriku Bihaa al-Maghfira*: "Realize as Ibn al-Jawzi said and an-Nawwawi corroborated it, may Allah be pleased with both of them, that seeking forgiveness of Allah is among the most important doors by which actions are protected. Yahya ibn Mu`adhir, may Allah be pleased with him said: 'He is not impious who does not have as the sole goal of his aspirations Allah; and who has as the sole goal of his aspirations craving for pardon.' The word of forgiveness does not see itself except in the state of humility. The great *Quthb* Abu'l-Hassan as-Shadhili, may Allah be pleased with him said: 'Obligatory upon you is seeking forgiveness of Allah, even if you think you have no sins. For consider the seeking of forgiveness of the Prophet, may Allah bless him and grant him peace even after receiving the Good News of the certainty of his forgiveness for what had passed from his sins and what was to come, which was his being infallible, never known for committing a sin, ever, because he was sanctified from that. Then what do you consider of one who is not free of faults and sins in any moment?' Ibrahim, upon him be peace was the Bosom Friend of Allah, yet he used to moan and cry. One day he cried so severely that Jibril upon him be peace descended to him and said: 'Ibrahim verily your Lord says to you: 'Have you ever seen a Bosom Friend punish His bosom friend?' And Ibrahim said: 'O Jibril, when I recall my mistakes I forget about my intimate friendship with Him.' If this was the condition of Ibrahim, upon him be peace, even though he was a Prophet and the Bosom Friend of Allah, then what is the state of the disobedient with all of his errors and mistakes?! Therefore, reckon with your soul before it is reckoned, repair it before it is punished, struggle against it with the major *jihad*, and say to your soul at the point of sacrificing it: *Bismillahi Allahu Akbar*."

<sup>259</sup> *Qur'an - al-An'aam* 6:120. The meaning of His words: "Throw off", means to leave or avoid; "...every apparent sin", that is to say those which are overt and every kind of shamelessness, which encompasses all forms of outward disobedience; "...as well as those which are hidden"; that is to say those which are secretive, and that which is

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said, "By Allah!"<sup>260</sup> I seek forgiveness of Allah and turn to Him in repentance<sup>261</sup> more than seventy times a day."<sup>262</sup>

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attached to the heart regarding its infractions. Or it means those sins committed with the bodily limbs and those committed with the hearts; or it means those sins which are clearly prohibited and those which are dubious and questionable. It is also said that the outward sins are every type of disbelief, disobedience and heretical innovation, while the inward sins are every type of destructive blameworthy character trait. The scholars have generated many teachings regarding the meaning of this *Qur'anic* verse, however, in short it is reference to the sins of the outward, which include the actions of the physical body that Allah has forbidden; as well as the sins of the inward, which are attached to the heart that are a violation of the commands of Allah in what He commanded and prohibited.

<sup>260</sup> He began this prophetic tradition with a solemn oath; for an oath regarding a thing is emphasis and confirmation of it so that the one listening entertains no doubt regarding it.

<sup>261</sup> Of course it is somewhat problematic that seeking forgiveness would occur from the Prophet, may Allah bless him and grant him peace, while he is infallible, because seeking forgiveness implies the occurrence of disobedience. However, it is conceivable that his seeking forgiveness was for being preoccupied in lawful matters such as eating, drinking, sexual intercourse, relaxation, addressing the people, looking into their general welfare, making war against their enemies on some occasions and making plans against them on others, bringing hearts together; and other that this from which could veil him from the remembrance of Allah, earnestly beseeching Him, witnessing Him and being in a heightened sense of attentive awareness of Him. Thus, he upon him be peace, saw this as a kind of fault with respect to the exalted station of prophethood, which is essentially being present in the Enclosure of the Sanctified Presence of the Absolute Being. It is also conceivable that his seeking forgiveness was inacted on behalf of his *Umma*, or due to the sins of the *Umma*, which is like a form of intercession for them. As-Shahrawardi said: "The spirit of the Prophet, may Allah bless him and grant him peace continued to ascend to the stations of Nearness, followed closely by the heart, and the heart was followed by the soul. There is no doubt that both the spirit and the heart are more rapid than the upward advance of the soul, thus the erring of the soul was in its deficiency in failing to achieve the level and speed of the rising of the heart and spirit in their ascension. Thus, wisdom decreed that the dynamics of the heart decelerate in order not to terminate its connection with the soul, for then the servant would be banned all together from spiritual ascension. It is for this reason, that he, may Allah bless him and grant him peace took refuge in the seeking of forgiveness due to the deficiency of the soul from achieving the objective of the ascension of the heart."

<sup>262</sup> In another narration of the prophetic tradition of Abu Hurayra it states: "...more than seventy times...", thus it is conceivable that what was intended is a maximum amount, and it is conceivable that what was intended was the specific amount mentioned. The apparent meaning of the expression is that he sought forgiveness and was resolved on making repentance. It is conceivable that what was intended is he sought forgiveness and repentance by utilizing the exact phrase itself. What gives the second opinion preference is what was narrated by an-Nisaai' with an excellent chain by way of Mujahid on the authority of Ibn Umar that he heard the Prophet, may Allah bless him and grant him peace say: "I seek forgiveness of Allah, the One whom there is no deity except Him the Living the Self Subsistent, and I repent to Him", in one assembly before standing one hundred times." Also from him in a narration of Muhammad ibn Sawqa on the authority of Naafi' on the authority of Ibn Umar, with the wordings: "We once visited the Messenger of Allah, may Allah bless him and grant him peace in an assembly and he said one hundred times: 'Lord forgive me and relent towards me. Verily You are the Relenting the Forgiving'."



Therefore O Brothers repent from all sins, those which are apparent and hidden; and purify your hearts from destructive characteristics.<sup>263</sup>

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<sup>263</sup> The most fundamental character traits are four, as the Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Diya 'Uluum'd-Deen: “They are: [1] wisdom; [2] courage; [3] chastity; and [4] justice. Whoever achieves the golden mean in these foundations, has refined his character; and whoever earns the opposite of these foundations has rendered it evil. Whoever desires to learn whether his character is good or not, should measure his soul by these *Qur’anic* verses. They are: *‘The believers have indeed succeeded, those who are humble in their prayers, those who turn away from nonsense, those who perform the alms tax; and those who guard their private parts except from their wives or what their right hands possess, in this there is no blame. Whoever seeks after what is beyond that, they are those who have transgressed; and those who are scrupulous in their charges and their solemn pledges, those who preserve their prayers. These are those who will inherit.’* And His words: *‘Those who are repentant, worshipping, praising, journeying, bowing down, prostrating, commanding the good, forbidding wrong, and preserving the limits of Allah, so give good news to the believers.’* And His words: *‘Verily the believers are those when Allah is mentioned their hearts tremble, when His signs are recited to them it increases them in faith, and who rely upon their Lord, those who establish the prayer and from what We have provided them they spend out. These are the real believers.’* And His words: *‘And the servants of the Rahman those who walk upon the earth calmly, when the ignorant ones address them, they say: peace; those who spend their nights making prostration and standing for their Lord; those who say: Our Lord turn away from us the punishment of Hell, verily its punishment is loss. Verily its harm will be abiding and standing. Those who when they spend out they are not wasteful nor stingy but who take a position firmly between them; those who do not call along with Allah another deity, nor kill a soul that Allah has forbidden except by right, and do not commit illicit sex, for whoever does that has committed as sin. The punishment will be compounded for him on the Day of Judgment and will reside in it forever debased, except those who repent, believe and do good deeds. For these Allah will exchange their evil deeds with good deeds, and Allah is Forgiving Merciful. Whoever repents and does good deeds, verily he has repented to Allah sincerely; those who do not give false witness, and when they are encountered with nonsense, they encounter it with nobility, those who when the Signs of their Lord are recited they do not turn from it as if deaf and blind, those who say: Our Lord grant us from our wives and descendants that which is coolness to the eyes, and make us leaders among those who have fearful awareness. These will be rewarded expansive rooms due to their patience, and will encounter therein greetings and peace, eternally there in excellence which is abiding and standing. Say: My Lord is not burden by you if you do not call upon Him. For you have denied Him so you will soon be imposed upon.’* The existence of these traits in a person are the signs of good character, and being bereft of them is the sign of evil character, and by extension the existence of some of them indicates the sign of having some and not others. Therefore preoccupy yourself with obtaining those traits you are bereft of and those traits which you find in yourself preserve and protect them.”

**And among these destructive traits is conceit (*al-`ujub*)**<sup>264</sup>. Allah ta`ala says; "*Therefore do not praise yourselves, verily He knows best who has fearful awareness.*"<sup>265</sup>

<sup>264</sup> The etymological root of conceit is from 'amazement'. It is to see something that amazes you which you consider that you never saw its likeness before. Thus, conceit is a form haughtiness which arises in the heart from what one sees in himself. The *Shehu*, may Allah be merciful to him in his *'Umdat'l-Bayaan*: "Its reality is presumption about blessings, relying on it, and forgetting its relationship to the Giver of blessings. The harm of conceit is extensive. Conceit leads to pride, forgetting wrong actions, forgetting the favors of Allah, presumption about acts of worship, believing that one has a station with Allah, and self-justification by ones intellect, opinion and knowledge. As for the cure for conceit is concerned, you should realize that the cure for every sickness is hidden within its opposite. The sickness of conceit lies in pure ignorance and its cure is simply in knowledge that is in direct opposition to that ignorance. A man's conceit is in two divisions: [1] a division which is under his choice - like the prayer, fasting, *zakat*, pilgrimage, charity, and correcting other people. Conceit in this division is more prevalent. [2] A division that is not under one's choice - like beauty, power, and lineage. Sometimes he is conceited in both of these divisions because he is the place of their manifestation. This is pure ignorance because the place is subservient and is not a part of bringing things into existence. How then can he be conceited about something that is not actually his? If, on one hand, he is conceited as a result of the acts of worship which were obtained by his own in-time power, this also is pure ignorance, since actions cannot take form except by his existence, the existence of his actions, desires and the rest of the causes of his actions. All of that is not from him in reality, but from Allah. Since it is Allah *sub'hannahu*, who has created power, subjugated will, actuated causative factors, freely disposed of impediments and facilitated action. What is amazing as that he is conceited about himself, and yet he is not amazed with the existence of Allah *sub'hannahu*." *Shaykh* Ibn al-Hajj said in his *al-Madhhkhal*: "As for conceit is concerned, its root is in the praising of the self and forgetting blessings. It is the servant viewing himself and his actions, and forgetting that these were given to him as a favor from Allah ta`ala. Thus, he considers the state of his own self to be good, he decreases in showing gratitude and attributes to himself something which is not intrinsically his. Thus, his nature becomes stamped with the state of infringement. He becomes heedless and destroyed through inticement. He thus becomes ambiguous to his worship and contemptible of the actions he has not performed. He thus becomes blind to his own faults, increasing in evil deeds, happy with them, content with himself and joyous with it emersion in its passions." As-Samraqandi said: "Whoever desires to break the disease of conceit then he must adhere to four things: the first is that he should see that all success is from Allah ta`ala. For when he sees that all success is from Allah ta`ala, he then becomes preoccupied with showing gratitude and will not be conceited with himself. The second is that he examines closely the various blessing which Allah has favored him with. For when he examines these blessing, he will be become preoccupied with showing gratitude for them which will result in him considereing his own actions insignificant and he will not be conceited because of them. The third is that he should fear that his actions will not be accepted from him. For if he becomes preoccuoied with the fear of acceptance, he will not be conceited with himself. The fourth is that he examines closely his own sins which he has committed before that. For if he fears that his evil deeds will outweigh his good deeds, subsequently leading to the decrease in his conceit. Finally, how can a person be conceited with his actions, when he does not know what will be brought out from in his book of deeds on the Day of Judgment?"

<sup>265</sup> Quran- *an-Najm* 53:32. The meaning of His words: "*Therefore do not praise yourselves*", means do not give credence or extol the soul due to the purity of it actions or by the purification from disobedience and despicable traits, with respect to being amazed with them. However, when credence is given to these in order to recognize the favors of Allah, then it is good. The meaning of His words: "...*verily He knows best who has fearful awareness*", that is to say, from among you and others, before you manifested from the backbone of Adam, upon him be peace. This is because the locus of fearful awareness in the heart, and Allah is all knowing of all its states. Its also permissible to conclude that what is meant by the verse is the praising of a believer of his brother, based upon the prophetic tradition: "You have broken the neck of your friend." For what is prohibited in this is the praising of a person for some worldly matter. As for as doing it so that people will follow him or in order to encourage people towards the good, for this is permissible. Thus, from both perspective the prophetic tradition is sound. Thus, the disparagement comes from the person who praises himself with his tongue, because it is known that the praising of one who is praised comes from the excellence of his actions. The One who purifies him is Allah `azza wa jalla and no other, but it is especially not purified by a person merely praising himself. Thus, the reality is the purification of Allah of him. It has been related by Sulaam ibn Ubayy as-Suhba on the authority of Anas going back to the Prophet, who said: "If you do not commit sins, then I am afraid for you from something more severe than that! Conceit! Conceit!" ad-Dirini said: "Indeed conceit is more severe than sins because disobedience is known to be a deficiency and most people desire to be pardoned from it. However, the conceited person is deceived by his good deeds, thus his repentance is remote and unlikely." On the authority of Masruq, may Allah ta`ala be merciful to him who said: "It suffices to know a person

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has knowledge by his fear of Allah. It suffices to know a person is ignorant by his conceit over his own actions.” Umar ibn al-Khataab, may Allah ta’ala be pleased with him said: “Verily apart of the soundness of your repentance is your recognition of your sins. Apart of the soundness of your actions is your rejection of your conceit. Apart of the soundness of your gratitude is your recognizing your shortcomings.” On the authority of Matruf ibn Abdallah who said: “That I spend all night sleeping and wake up regretting is more beloved to me than that I spend all night standing in prayer and wake up conceited.” Al-Wajl was once asked about conceit and he said: “It is that you consider your actions to be good and you see your own obedience.” The traditionist Abd’l-Ghani, may Allah be merciful to him was once asked: “Why do you not transmit without a book?” He said: “Because I fear being conceited.” On the authority of A’isha, may Allah be pleased with her that a man once asked her: “When do I know that I am good person?” She said: “At the moment you know that you are an evil person.” He then asked: “Then when do I know that I am an evil person?” She said: “Once you think you are a good person.”

**And among these destructive traits is arrogance (*al-kibr*).**<sup>266</sup> Allah ta`ala says; "*I will turn away from My signs those who are arrogant in the earth without right.*"<sup>267</sup>

<sup>266</sup> The etymological root of 'arrogance' is from immensity, that is 'greatness'; which is from the Divine Attributes of Allah ta`ala the Immense, the Vainglorious, the Possessor of Glory, that is the Possessor of greatness and authority. These are expressions which indicate the perfection of His Essence and the Perfection of His Existence, thus no one can be described with these qualities except Allah ta`ala. The meaning of arrogance in humanity is that they conceive that they are the most superior of all creation and that they have from the Absolute Being what others are bereft of. However, this attribute of exclusivity belongs only to Allah specifically because He *subhaanahu wa ta`ala* is the One to whom belong the power, superiority, immensity, and authority which nothing else in creation possess. For this reason the attributes of arrogance and pride is forbidden upon everything in the creation of Allah, the Immense and the Vainglorious. The *Shehu*, may Allah be merciful to him said regarding the reality of arrogance in his 'Umdat'l-Bayaan: "Its reality is that a person sees that he has a rank and that someone else has rank, and then he sees that his rank is above the other's rank. When he exalts his own value in relationship to someone else, he despises the one below him and puts himself above the others company and confidence. If it is very extreme, he may spurn the other's service and not consider him worthy to stand in his presence. If it is less extreme, he may reject the other's basic quality, and put himself above him in assemblies, wait for him to begin the greetings of peace, think that it is unlikely that he will be able to fulfill his demands and be amazed at him. If he objects, the conceited man hates to answer him. If he is given advice, he refuses to accept it. If he is opposed in anything, he becomes angry. When he teaches, he is not courteous to those who are learning. He looks down upon the common man as though he were looking upon a donkey, with pure contempt." The *Imam* of our Troop, the Knower al-Junayd said: "The highest level of arrogance is to actually see the soul, while its lowest level is to allow a single notion to occur to the soul." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Diya 'Uluum'd-Deen: "The causes of arrogance are seven: [1] arrogance which results from knowledge, which is a type which strikes the scholars more rapidly; [2] arrogance which results from excessive worship, which is a type that is predominant among those dedicated to worship and the ascetics; [3] arrogance which results from the nobility of lineage, which is a type that is buried deep in the soul, and whose allotment is extremely difficult to eradicate in most cases. Even when the person is an upright individual and intelligent, yet in normal circumstances nothing of his arrogance transpires from him. However, when he becomes angry this type of arrogance emerges from him. If he is not an upright person then he naturally sees people other than himself as his freedmen or slaves. [4] The arrogance which results from natural beauty, which is predominant in women; [5] the arrogance which results from much wealth, that is predominant among rulers regarding their treasures; among business people in their merchandise; among regional governors regarding their land; and among those who love to be spruced up regarding their clothing, , fine stallions and other forms of transportation. Thus the wealthy person shows his disdain for the destitute by saying: 'Who are you?! If I wanted I could buy the like of you! I have employed in my service those who are above you!' All this is pure ignorance which destroys the wealthy person. [6] The arrogance which results from innate strength, and being able to physically bully others; and [7] the arrogance which results from many followers, adherence, disciples, distant relatives, close relatives and children. This type of arrogance strikes the hearts of rulers, scholars and their like."

<sup>267</sup> Quran- *al-'Araf* 7:146. The meaning of His words: "*I will turn away from My signs*", that is from comprehending them and accepting them; or it means from considering them. The meaning of His words: "... *those who are arrogant in the earth without right*", thus, arrogance is connected to the phrase 'without right', which is their false conceptions; or it is a grammatical word of circumstance of the doer, that is, the one who is arrogant; in that he does not have a right to it, because the only One who has a right vainglory is Allah. The 'Signs' referred to in the verse means every Revealed Scripture; or it means the clear evidences which prove the Divine Unity of Allah. Thus, Allah ta`ala turns them away from these as a punishment for their arrogance. Or it means that He turns them away by their refutations of the truth or by their making dire effort in thwarting the truth, as Pharoah made effort in trying to invalidate the miracles of Musa. This verse is also a threat to the Bani Isra'il against giving assistance to everyone who sets himself up to invalidate the religion. Additionally, its meaning is that He will turn away from beneficial knowledge and gnosis of Allah, as *Imam* Abu Ja'far Muhammad al-Baqir ibn Ali, may Allah ta`ala be pleased with him said: "Nothing from arrogance enters into the heart of an individual, except that the same amount of light is deleted from his reason." The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "The harm of pride is immense. The scholars can help him but little against it, let alone the common people. How could its harm be other than immense when it comes between a servant and all the characteristics of the believer? This is because the proud person cannot possibly love for the believer what he loves for himself. It is impossible for him to have humility. It is impossible for him to abandon rancor. It is impossible for him to remain truthful. It is impossible for him to abandon envy. It is impossible for him to suppress anger. It is impossible for him to offer delicate advice and it is impossible

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for him to accept advice. He is never safe from contempt and slander of others. In fact, there is no blameworthy characteristic except that he manifests it in order to maintain his sense of honor, and there is no praiseworthy characteristic but that he is incapable of it from the fear that his self-importance will slip away from him.” The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Diya`Uluum`d-Deen: “The cure for arrogance is that you realize the intrinsic humility of your soul and your innate impotence; and that true honor and perfection belong to Allah. Therefore you should show humility to Allah by your actions and to the rest of creation by persistently behaving with the character of humble people. For being humble is the praiseworthy ‘Golden Mean; while excess is arrogance and in excess is abject humiliation. The latter two are blameworthy. Whoever places himself before those like him, then this is arrogance, and whoever places himself behind those like himself, then this is true humility.” Among the best cures for arrogance reverts back to the outward branch of the religion which is by making much prostration to Allah. Habib ibn Abi Thabit said: “Whoever places his forehead on the earth for the sake of Allah, has freed himself from the disease of arrogance.” Examine how the cure of diseases of the inward are placed inside the actions of the outward; as we mentioned in the issue on wiping the head in ablution and other places.. The *Shehu*, may Allah be merciful to him clarified how arrogance turns a person away from knowledge and gnosis, rather from every sort of good by his words in his Tariq`l-Janna: “Arrogance is a destructive trait which ruins a person immediately. It is unlike the remainder of bad traits which endanger you indirectly. Arrogance endangers you directly and at the foundation. When arrogance becomes strong and prevails over an individual there is nothing he can do to control it. We seek refuge with Allah ta`ala from that. Arrogance causes four calamities: [1] alienation from the Lord of Truth and blindness of the heart from inward knowledge of the signs of Allah; [2] the wrath of Allah; [3] disgrace in this life; and [4] the Fire and punishment in the next life.” Ibn `Uyayna said: “Whoever is disobedient as a result of his corrupt passion, there is hope for him. However, whoever is disobedient as a result of his arrogance, it is feared for him. For indeed Adam was disobedient as a result of his whim, and he was forgiven; while Iblees was disobedient as a result of his arrogance, and he was cursed.”

**And among these destructive traits is false hope (*al-amal*).**<sup>268</sup> Allah ta`ala says; *"Leave them to eating and enjoying themselves, that they may be deceived by false hope, for they will soon know."*<sup>269</sup>

<sup>268</sup> The etymological origin of the word false hope is from real hope; and it means prolonging one's aspiration in something which is futile and placing hope in that which is pure deception. Some of the scholars connect false hope to austerity, for Sufyan at-Thawri said: "It is not true austerity to consume coarse bread or to wear rough clothing. However true austerity is cutting short your false hopes and being attentively alert for death." Ahmad ibn Hanbal was asked: "What is austerity from the world?" And he said: "It is shortening one's false hopes." Thus, shortening false hopes means cutting short one's desire in a thing which you are required to uproot from the heart. The *Shehu*, may Allah be merciful to him described false hope in his *'Umdat'l-Bayaan* when he said: "Its reality is that one's life-energy is directed to the moment, and he lets things slip. Its cure is also divided into two divisions: a knowledge-cure and an action-cure. As for the knowledge-cure it is that he realizes that everyone who prolongs his false hope it will prevent him from hastening to repentance (*tawba*). Because he says, "I will eventually repent. There are still many days ahead." It also prevents him from hastening to obedience (*taa`at*). Because he says, "I will do it later. I still have many days left." That continues until his heart becomes harden. This is the knowledge-cure. As for the action-cure is concerned, it is that he must make much remembrance of death and urging oneself to examine the death of one's companions until it becomes natural." He also said in his *Tariq'l-Janna*: "If you prolong false hope (*amal*) there will spring up in you four things. [1] You will neglect worship of Allah, because you will say, "I will do it in the future. I still have time." [2] You will postpone repentance, because you will say, "I will soon repent. There are many days ahead and I am still young." [3] You will become greedy in amassing this world and being preoccupied with it from the Hereafter. This is because you will say, "I fear poverty in my old years and perhaps then I will be too weak to earn a livelihood. Therefore I must garner those things necessary for old age." [4] Your heart will become hard, because when you persist in false hope you will never remember death and the grave. By forfeiting false hope you will obtain the opposite of these four in excellent qualities."

<sup>269</sup> Quran- *al-Hijr* 15:30. The meaning of His words: "*Leave them*", that is to say, leave the disbelievers, O Muhammad, after you have delivered the Divine message and warned them: "...to eating", in this is a clear warning and threat concerning this world's life. The meaning of His words: "...and enjoying themselves", with their worldly delights: "...that they may be deceived", that is to say, preoccupied; "...by false hope", that is to say, that what has occurred to them from the elongation in years and perceived permanence of their circumstances preoccupies them from preparing for the Next Life; "...for they will soon know", in this expression is clear warning regarding the Hereafter. It means that they will soon come to know what the outcome of their affair has amounted to when they have eyewitnessing of the recompense that they will receive. The objective of the verse is to discourage the Messenger from wasting time with them, and an indication that they are from among the people who have been abandoned by Allah; and that trying to give them advice is a preoccupation in which there no benefit behind it. In the verse is also the principle of adhering to the evidence, and warning against giving preference to worldly blessings and anything else which induces prolonged false hope. It says in the *Lubab't-Ta'weel*: "In this verse is proof that giving preference to delights and blessings from this world's life leads to prolonged false hope. And this is not the character of the believer. In a prophetic tradition it states: 'The most evil ones of my *Umma* are those who were born in worldly blessings and raised on it. Their only concern is diverse foods, varieties of clothing and being verbose'. Allah ta`ala says: '*So leave them in their immersions until a time. Do they think that We have prolonged them in wealth and children, in order to hasten them in to good? On the contrary, but they are unawares*'. The *Amir'l-Mu'mineen* Ali ibn Abi Talib, may Allah be pleased with him said: "The thing I most fear for you are two things: prolonged false hope and following passions. For by prolonging false hopes one forgets the Hereafter, and by following passions one becomes barred from the Lord of Truth." As-Samraqaandi, may Allah be merciful to him said: "Whoever cuts short his false hopes Allah ta`ala will honor him with four miraculous virtues: The first is that He will strengthen him in obedience to Him, because when the servant knows that he will die soon, he makes strenuous effort in all acts of obedience and increases his good deeds. The second is that He will reduce his anxieties, since he knows he will die soon, nothing about future dangers worries him. The third is that He will make him content with little, because if he knows he will die soon, he doesn't seek after much, because his main concern then is his Hereafter. The fourth is that He illuminates his heart, this is because, the illumination of the heart comes from four things: the first is a hungry stomach; the second is a righteous companion; the third is constantly remembering old sins, and the fourth is cutting short one's false hopes. It is thus, essential that a Muslim cut short his false hopes because he does not know in which moment he will die or in which breath he will die." Apart of having false hope is procrastinating in performing the obligations like repentance, performing the prayers in their proper times. Apart of prolonged false hope also is the



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Muslim having false hope in the words of the people of this world's life; or in the deceptions from the words of the leaders of the disbelievers in their futile politics and unjust governments. For this type of prolonged false hope is apart of self deception, because it preoccupies the Muslim from the affairs of his religion and his Hereafter, by his prolonged false hope in the promises made by the governments of the disbelievers. What is more evil than this is the using of the leaders and scholars of the religion in order to mobilize the Muslims towards this self delusion. For the affairs of the Muslims who reside under the jurisdiction of the disbelievers cannot be corrected except through a lawful social contract of truce between them and these governments; or by means of the Muslims making *hijra* from under their political jurisdiction; or by means of making the *jihaad* against them. Allah ta'ala says: "*Do not let your self deceptions deceive you regarding Allah.*" Some of the scholars of *Qur'anic* exegesis say that the expression self deception in this verse is a reference to Satan who deceives the people with his false promises and hopes. It is for this reason, that some of the scholars describe these Muslim leaders and scholars who assist the disbelievers in their government, and armies as venile scholars, the helpers of Satan, because they are those who falsely interpolate the religion from their own opinions and make permissible what Allah has made forbidden, and forbid what Allah has made permissible, in order to get the Muslim preoccupied away from those matters which they must be preoccupied with from their religion. We seek refuge from Allah.

**And among these destructive traits is unwarranted anger (*al-ghadab bi'l-baatil*).<sup>270</sup>**  
 Allah ta'ala says; "When those who disbelieved had set up rage in their hearts – from the rage of ignorance."<sup>271</sup>

<sup>270</sup> The meaning of anger is the opposite of contentment. Ibn 'Arafa said: "Anger among created beings is something that enters their hearts. In anger there is a part which is praiseworthy and there is a part which is blameworthy. As for blameworthy anger it is that anger which emerges without right; while praiseworthy anger is that anger which emerges for the sake of the religion and with right. As for the anger of Allah it is His dislike for those who disobey Him and warrant Him punishing them." Allah ta'ala says: "And not among those who have earned Your anger." The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "Its reality is the boiling of the blood of the heart to seek revenge. It has three degrees: [1] Insufficient (*tafreef*); [2] Excessive (*ifrat*); [3] Moderate (*i'tidal*). Insufficient anger is the absolute lack of anger. This is blameworthy because he does not become angry when he witnesses forbidden things. For the lack of anger in that case is blameworthy. Excessive anger is also blameworthy. It is anger overpowering a person until he leaves the proper management of the intellect and the *deen*, and he no longer has insight, consideration, reflection or deference. Whenever the fire of anger is intense, it will blind the one who is angry, and it will make him deaf to every warning. For if he is warned he will not listen. Rather, it will increase his anger. As for praiseworthy anger it is in moderation. It is the anger which waits for the indication of the intellect and the *deen*. It arises when it is commended by the *shari'a*, and it is extinguished when it is condemned by the *shari'a*. It is the middle way which was described by the Messenger of Allah, may Allah bless him and grant him peace, when he said, "The best of affairs is their middle." He whose anger inclines towards being insufficient, he must treat himself until his anger becomes stronger. He whose anger inclines towards being excessive, he must treat himself until it returns completely to the middle way between the two extremes. That is the Straight Path." The erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his Diya 'Uluum 'd-Deen: "Balanced anger is called courage, excessive anger is called rage, while in excessive anger is called cowardliness and impotence." Allah ta'ala says praising those who subjugate their anger: "And those who control their rage, and pardon people, for Allah loves those who are excellent." Ali ibn Abi Talib said: "That I control myself during my anger is more beloved to me than controlling myself during warfare. For whoever does not control his rage, his rage will get the better of him and he will end up having many enemies."

<sup>271</sup> Quran- *al-Fat'h* 48:26. The meaning of His words: "When those who disbelieved had set up", this phrase is connected to the previous *Qur'anic* phrases: 'We would punish' when Allah says: "If it were not for some men from the believers and women from the believers, which you do not know about, which you would probably trample under foot causing you to earn sins against them without knowledge, and in order that Allah might enter into His mercy whom He wills. For if you could make a distinction, We would punish those who disbelieved from among them with a severe punishment"; or it is connected to the phrase: 'hinder you' when Allah says: "They are those who disbelieve who hinder you from the Sacred Mosque and sacrificing". Thus, based upon this it means that they considered. The meaning of His words: "...rage in their hearts", means disdain and bigotry, "...from the rage of ignorance", means groundless bigotry and futile fanaticism which prevents a person from following the truth. The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "As for the cure for anger it is also divided into two parts: a knowledge-cure and an action-cure. The knowledge-cure consists of five things: [1] That he reflect on the virtues of restraining rancor, in order to obtain the reward that. [2] That he frighten himself with the punishment of Allah, saying, "The power of Allah over me is greater than my power over this human being. If I carry out my anger against him, then what security will I have against the anger of Allah on the Day of Rising?" [3] That he make himself fear the consequences of anger in this world if he does not have fear of the next life. [4] That he reflect on the ugliness of his own form when he becomes angry. Then he will recall how someone else's form looked during their anger. He should also reflect on how much he resembles the mad dog when he abandons tolerance, and how much he resembles the *awliya* when he abandons his anger. [5] That he reflect on the causes which incite him to take revenge. No doubt it is from the words of shaytaan to him, "This will make you look impotent and humiliated before the people." This is the knowledge-cure. As for the action-cure, it is that he says when he is angry, "A'udhu Billahi Mina 's-Shaytaani r-Rajeem". (I seek refuge in Allah from the accursed devil.) He should take a bath or make ablution. And if he is standing, he should sit down If he is sitting, he should lie down." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his Diya 'Uluum 'd-Deen: "Among these (destructive traits) is unwarranted anger. It's causes are: [1] arrogance, [2] conceit, [3] joking around, [4] specifying an individual, [5] argumentations, [6] causing mutual harm; and [7] having severe craving for obtaining wealth and rank. Its cures are: recalling the virtues of controlling one's rage, thus you should yearn for its rewards; fearing of the punishment of Allah; examining the end results of unchecked anger in the world; and examining the repulsive form of the person

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who is angry. For anger is induced by the words of the devil to you: 'If you do not take revenge for that then it will be considered impotence on your part and a defect in the eyes of people.' You should then act contrary to his insinuations so that you do not become belittled in the eyes of Allah, the Angels and the Prophets. If you are standing, you should sit. If you are sitting you should lie down, and make ablution and take a complete ritual bath." I say: that unwarranted anger is the root cause of the crime of terrorism in these times, which has appeared from the disbelievers and the belligerent warmongers among the Muslims, who are neither making *jihaad* under the oath of allegiance to an *Amir 'l-Mu'mineen*, nor adhering to the legal requirements of *jihaad* and its prerequisites. On the contrary they kill combatants and non-combatants, the elderly, women, children and the innocent, without right. The belligerent warmongers claim that they are making *jihaad* in the Way of Allah, and the disbelievers claim that they are defending the world from terrorism. All of that is nothing but the deception of Satan the Accursed, who incites in their hearts the rage of ignorance, as a result of the envy of the disbelievers of the blessings of Islam and envy of the belligerents of the disbelievers for what Allah ta'ala has given them from worldly delights and blessings. For if their *jihaad* were true, then why do they slaughter, women, and children, in complete contradiction to what has been clearly narrated in the Book and the *Sunna*?! By Allah! This terrorism emerges from those in whose hearts reside the diseases of arrogance, conceit, envy, love of leadership, love of rank, and worst than these is their frustration and dissatisfaction with Allah ta'ala. This alone is enough as a proof of the deficiency of their faith or the lack of it. For if they truly believed in Allah they would surrender to His judgment and decree. There is nothing that has happened in these times except that our master the Messenger of Allah, may Allah bless him and grant him peace informed us that it would happen. For these are the times that the Messenger of Allah, may Allah bless him and grant him peace warned us about by his words as related by Ahmad and Abu Dawud on the authority of Abu Hurayra: "A time is approaching when knowledge will be seized, the encountering of avarice, the manifestation of ignorance, the appearance of tribulations, and much convulsion!" It was said: "What is convulsion?" He responded: "Slaughter." The roots of this convulsion is from envy, anger, rage, hatred, rancor, and other than these from traits which Muslims are prohibited to behave by. As a result the earth is being filled with oppression and injustice at their hands and those of the disbelievers, one against another. Thus, these angry warmongers (among the Muslims) have forgotten the promise made to us by our master Muhammad, may Allah bless him and grant him peace as it was related by Abu Dawud on the authority of Abu Sa'id: "Even if only one day remained from this world, Allah ta'ala would elongate that day until He sends in it a man from the people of my household. His name will correspond with my name and the name of his father will correspond with the name of my father. He will fill the earth with equity and justice as it will have been filled with oppression and injustice." In a narration from Ahmad on the authority of Abu Sa'id: "Those who reside in the heavens and those who reside on earth will be pleased with him. He will divide wealth soundly and equitably. And he will fill the hearts of the *Umma* of Muhammad, may Allah bless him and grant him peace with riches and his justice will spread among them." If you believe in what he, upon him be blessings and peace said; then obligatory upon you is repentance from envy, anger, rage and hatred; obligatory upon you is patience against afflictions, and leaving all matters over to Allah. For there is no doubt that the religion of Islam will enter every home on this earth, and that every land will be conquered, either by the command of the Mahdi or the command of Jesus, the son of Mary, upon him be peace, just as our master Muhammad upon him be the best blessings and most perfect peace promised us. Therefore beware of anger, rage, and hatred, and obligatory on you is resorting back to Allah ta'ala and leaving matters over to Him: "...until the promise of Allah comes, for verily Allah does not go against His promise."

**And among these destructive traits is envy (*al-hasad*).**<sup>272</sup> Allah ta'ala says; "*Do they envy the people for that which Allah has given them out of His bounty.*"<sup>273</sup>

<sup>272</sup> The meaning of envy with the linguists is to wish for the alteration and diversion of worldly blessings, or virtue from the person envied; or to hope that they are completely despoiled. The *Shehu*, may Allah be merciful to him said in his *'Umdat'l-Bayaan*: "Its reality is wanting blessings to depart from the one who has received it. There are four levels of envy: [1] He wants the blessings to leave the one who has received it and he does not want the blessing to return to him. [2] He wants the blessing to leave him and he desires the very same blessing for himself in the same way he desires a fine house, a beautiful woman, or a lofty, wide teaching center which someone else has obtained. [3] He does not desire the blessings itself, but he desires its like for himself. If he cannot have its like, he wants it to leave the person who has it so that the contrast between them will not be so apparent. [4] He desires its like for himself. If he cannot obtain it, he does not want it to depart from the person who has it. This last level is excused if it is about this world, and it is recommended if it is about the *deen*." The proof for the latter statement is his words upon him be blessings and peace: "Envy is only permissible in two situations: envy for a man whom Allah has given wealth and he gives it out night and day; and envy for a man whom Allah has given the *Qur'an* and he recites it well." What is beyond these two is forbidden. It has been narrated by as-Samraqandi on the authority of al-Hassan that the Prophet, may Allah bless him and grant him peace said: "Verily harboring malice and envy consumes good deeds the way fire consumes dry wood." He, upon him be peace also said: "If you do envy someone, then do not pursue it." This means that if you have envy in your heart for someone do not manifest it and do not let it cause you to say harmful things about the one you envy. For Allah ta'ala will not judge you by what is hidden in the heart as long as you do not transmit it by the tongue or commit an action manifesting this feeling. As-Samraqandi also said: "There is no evil which is more dangerous than envy, because it attaches to the one who envies five retributions even before its harm reaches the one who is envied. The first is dejection which never ends; the second is affliction which has no end to it; the third is blame in which there is no praise; the fourth is the anger of the Lord with him; and the fifth is the doors of success are forever closed against him." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Diya 'Uluum'd-Deen* regarding envy: "It is an offshoot from bearing a grudge and the blameworthy traits which branch from it are countless. Its reality is the dislike of blessings for another and the desire that these will be removed from the person blessed with them. The causes of envy are: enmity; corroboration, arrogance, conceit, the fear of the loss of an objective; and love of leadership. The dislike of blessings befalling another so that the person envied does not become arrogant towards him due to those blessings is what is meant by 'corroboration.'" The most evil kind of envy which we see today from some associated with the path of *tasawwuf* who claim that they are among the People of Allah, who due to their envy run to the governments of the disbelievers and falsely accuse those who claim they are on the methodology of the Righteous *Salaf*. Or another type of this malevolent envy is what we see today from those who claim to be apart of the path of *tasawwuf* yet who are deeply envious of one another due to their rival's many followers, helpers and disciples. Or yet another type of this envy is what we see today from those who invite people to Islam in the west who envy one another due to their rival's standing and place with the leaders of this world; and their sitting with the leaders of the disbelievers and giving them counsel. Another type of this kind of envy is what we see today from those who have taken their knowledge from the right acting scholars envying the Muslim academicians due to their position with the notables of the society and the successful publication of their books. In that same perspective is the envy that some of these academicians have for the scholars of the *Sunna*, due to the accuracy and precision of their knowledge, their many helpers and followers from among the oppressed. I have seen these varieties of envy with my own eyes, and it strikes more rapidly the hearts of those who claim they are from among the *Imams*, the *Ulama* and the *Amirs*.

<sup>273</sup> Quran- *an-Nisaa* 4:54. The meaning of His words: "*Do they envy the people*", the 'people' here is a reference to the Prophet, Muhammad, may Allah bless him and grant him peace; or it is a reference to his Companions; or to the Arabs; or to people all together, because whoever has envy of prophethood it is as if he has envied all humanity. For this is the most despicable form of envy, because envy is a trait which is more hideous than stinginess, since it is actually remonstrance with the decree of Allah and lack of contentment with what has been apportioned from Allah. Both envy and stinginess are among the evil despicable traits, and there is between them intrinsic correlation and affinity. The meaning of His words: "...for that which Allah has given them out of His bounty", the 'bounty' here is a reference to prophethood, his many wives, his consecutive victories, his apparent honor, which was given to the Prophet, day after day. Or it is a reference to the Arabs for the bounty of the Last Prophet being foretold to be from them. Thus the verse means in this context, that others wished that this bounty could be removed from those mentioned. It has been related on the authority of the Messenger of Allah, may Allah bless him and grant him peace that he said: "So that there is no enmity for the favors of Allah." It was said: "Who would have enmity for the favors of Allah, O Messenger of Allah?" He said: "Those who envy people for what Allah ta'ala has given them from His

And He ta`ala says, "*Do not crave after the bounties which Allah has blessed some of you with over others.*"<sup>274</sup>

bounty." The *Shehu* said in his *Tariq'l-Janna*: "As for envy it is that which corrupts one's obedience to Allah and it is the cause of errors. It is the one single sickness which destroys many of the *Qur'anic* reciters and scholars, not to speak of the common people and the ignorant. Envy causes five calamities: [1] the corruption of one's obedience to Allah; [2] the doing of disobedience; [3] exhaustion from doing good deeds without obtaining any benefit; [4] blindness of the heart; and [5] excommunication from the presence of Allah."

<sup>274</sup> Quran- *an-Nisaa* 4:32. The meaning of His words: "*Do not crave after the bounties which Allah has blessed some of you with over others*", that is to say, do not crave after what Allah has given from his bounties to some over others. Including in this is women desiring the place of men and that what has been given to men be given to them as well. Thus, Allah prohibits his servants from entertaining futile cravings and orders them to ask Allah for His bounties. This is because craving induces a person to envy and commit offenses against others without right. Sufyan at-Thawri related on the authority of Mujahid who said that Umm Salama once said: "O Messenger of Allah, the men make military expeditions but we do not, and we only have half of inheritance of men." Then the *Qur'anic* verse was revealed: "*Do not crave after the bounties which Allah has blessed some of you with over others. Men have their portion from what they earn and women have their portion from what they earn.*" The *Shehu*, may Allah be merciful to him said in his *'Umdat'l-Bayaan*: "As for the cure of envy, it is also divided into a knowledge-cure and an action-cure. As for the knowledge-cure, it is that he truly realizes that envy is harmful to him, both in his religion and in this world. There is no harm for the one who is envied, either in this world or in his religion. On the contrary, the one envied profits by his envy in the religion and in this world. When the envious person recognizes this with his inner eye - that he is only an enemy to himself and a friend to his enemy - then he will inevitably part company with envy. This is the knowledge-cure. As for the action-cure is concerned, he must make himself do the opposite of what envy calls him to do. If it incites him to slander and defamation he must entrust his tongue with praising and commending the one envied. If it makes him arrogant he must humble himself. If it provokes him to withhold blessings, he must make himself increase blessings. This is the action-cure." Therefore do not envy anyone from the creation of Allah; not a Muslim, and especially not a disbeliever. And do not crave after the dwindling of what Allah ta`ala has given to them from His bounties and blessing such as knowledge, rank, and obedience, but specifically do do crave after what Allah ta`ala have given to the disbelievers, the people of injustice and sin from luxuries, technology and the remainder of delights of this world's life. So extract envy from your heart, by fleeing from being in a state of remonstrance against Allah ta`ala, being fearful of the abhorrence, expulsion and accursedness which befell Iblees as a result of his envy of our Father, Adam, upon him be peace. And beware of having envy of the scholars, the *awliyya* and the righteous. The Knower Ali ibn Wafa, may Allah ta`ala be merciful to him said: "Be a servant to the *awliyya*, either in order to attain mercy, to seize advantage or in order to be safe. But beware of being envious of them, for then you will necessitate for yourself Divine accusation, cursing and expulsion, even after the passage of days or years. And even if you have composed many texts or have many disciples, still no benefit will come from them." For when you are envious of the people of excellence and you dispatch your tongue regarding them, then you will have loss all of your good deeds to them. Thus your envy towards them only increases them in good and it only increases you in loss. This principle is the secret behind the increase for the disbelievers in their governments and economy by reason of the envy of the ignorant among the Muslims toward the disbelievers and for what Allah ta`ala has afforded them from His bounties. For when you examine them closely and what Allah has afforded them with the eye of wisdom, then their grandeur will fall in your eyes. For Allah ta`ala has ordered you: "*So leave them in their immersions until a time. Do they think that We have prolonged them in wealth and children, in order to hasten them in to good? On the contrary, but they are unawares.*" Thus, when you avert your sight from them and turn your heart from them, then their fained magnificence tumbles from your heart. When their magnificence tumbles from your heart, then their greatness disappears in their inward reality because their greatness is simply deception and inticement, both which are in reality unreal. Allah ta`ala says about them: "*They know only the outward of the life of this world, and regarding the Hereafter, they are heedless.*" For once their presumed greatness tumbles in the inward realities, then the pillars of their economies become dismantled and the supports of their governments become ruined in the outward world, as it has become apparent in these times. And to Allah is the praise. Have you not seen how Allah ta`ala conquered Jericho at the hands of Joshua ibn Nun and his forces simply with their glorification of Allah? Jericho was one of the most well fortified towns of its time, with the most impregnable walls, the most inaccessible palaces and the most extensive population. Have you not seen the traditions regarding the Mahdi, how Allah ta`ala will conquer the greatest of the European cities at the hands of the Mahdi and his forces, simply with their glorification of Allah? Have you not seen the words of the Messenger of Allah, may Allah bless him and grant him peace: "Verily Allah gives victory to this *Umma* by means of the oppressed among them, by their supplication, their righteousness and their

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sincerity.” This means by the destitute among them, those among them who have become strangers in the earth, the victims of injustice who make strenuous effort in the purification of their hearts from everything besides Allah. Thus, by means of the humility of their thoughts, the *baraka* of their supplications and the purity of their hearts, Allah ta`ala gives victory to this *Umma*. They are those about whom Allah ta`ala says: *“If you implore your Lord, He will answer you and reinforce you with a thousand Angels reinforcing one another. Allah does not make this except as good news in order to make your hearts tranquil, and that you may know that there is no victory except with Allah. Verily Allah is Might Wise.”* For victory does not come from the latest development in weaponry, nor from antiaircraft weapons, nor from chemical warfare, nor from terrorism, nor from the slaughter of one another, nor from the killing of women, children and non-combatants without exception, nor from suicide attacks or the destructive traits which induce suicide, such as conceit, arrogance, unwarranted anger, hatred, frustration, abandonment and envy. Thus it is obligatory upon the belligerent warmongering terrorist among the Muslims to resort back to Allah ta`ala immediately, repent, and relinquish from their hearts envy and all the destructive blameworthy traits that they no doubt learned from the biggest of the terrorists, the armies of the disbelievers of the west. Therefore repent to Allah ta`ala, leave the disbelievers and their terrorism, cleanse your hearts, purify your limbs and establish your religion. Then call upon your Lord saying: “O Allah our Lord, eradicate from me disbelief, heretical innovation and disobedience, and eradicate every enemy who does not desire the honor of Islam; and suffice me from the evils of all the disbelievers, east, west, north and south.” Then watch how Allah defeats them and convulses them in their wealth; how He strikes their cities with hurricanes, violent storms, floods, destructive fires; thus filling their hearts with terror; how He breaks their economies, divides their unity, confuses their governments, and spreads His religion in their lands and in the hearts of their children. All of these things are not from you, but from Allah *sub`haanahu wa ta`ala*, by reason of the envy of the disbelievers towards you because of the blessing of Islam; as Allah ta`ala says: *“Many of the people of the Book love that they can make you apostate to disbelief after your belief, due to the envy from their souls which emerged after you clarified to them the Truth. Therefore pardon them and overlook them for now, until Allah comes with His command. Verily Allah is Omnipotent over everything.”* Therefore, purify your hearts from conceit, arrogance, unwarranted anger and envy and from what branches from these and from what will lead to killing souls without right. For Allah is the Helper for the one who has no helper. He is the Support for the one who has no support. He is the Conqueror for the one who has no conquering. He is the Victor for the one who has no victory. *“Allah supports with His victory whom He wills. VERILY IN THAT IS A DECISIVE LESSON FOR THE POSSESSORS OF ENLIGHTENED VISION.”*



**And among these destructive traits is showing-off (*ar-riya'a*)**<sup>275</sup>. Allah ta'ala says; "*Woe to those who pray, those who are forgetful in their prayers, those who wish to be seen.*"<sup>276</sup>

<sup>275</sup> The etymological root of showing-off is from 'to see', that is, the seeing by the eyes. Thus it means that one desires people to see him with their eyes or to hear about him, as a result he is one who shows-off. It has been related by al-Awzai' that he once said: "The closest people to showing-off are those who consider themselves safe from it." Abu Bakr ar-Razi was heard to say: "The most despicable kind of showing-off is showing-off to avoid showing-off." The *Shehu* said in his 'Umdat'l-Bayaan: "Its reality is seeking high rank in people's hearts through acts of obedience to Allah, the Mighty the Majestic." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Diya 'Uluum'd-Deen: "As for showing-off is concerned it is seeking rank by means of acts of worship, which is forbidden by consensus. It can come from the body, like manifesting one's emaciation so that it can be assumed that he is severe in his spiritual endeavors. Similar to this is lowering the voice and its like. It can come from attire, like wearing coarse clothing or tucking them up over the ankles; or bowing the head; and assuring that the traces of prostration is seen on the head so that people would assume that he is from the righteous. It can come from words, like public speaking, expressing legal judgments, moving the lips with remembrance in the presence of people; and by commanding the good and fobidding evil seeking by that rank in the hearts of people. It can come from actions, like prolonging standing, prostration and bowing in the prayers, manifesting one's sincerity, being silent, persistence in fasting, or making military expeditions, giving charity, or by feeding food to others with the sole purpose of attaining rank. It can come from keeping company and visitations like being pretentious with the coming and going of a scholar or worshipper so that it can be said that the people of religion take blessings by visiting him and staying with him; or by frequent visits of the *Amir'l-Mu'mineen* or his government representatives to that it can be said that they too take from his blessing due to his high rank in the religion. As for showing-off outside of religious practices, it is not forbidden except when it leads to what is forbidden, like being deceptive such as one who fulfills the depts of a group as a subterfuge to show them that he has outshined them. As for the showing-off outside the religion which does not lead to what is forbidden, this is permissible. Like a person improving himself so that people will not blame him. This, in addition, can also be highly recommended if he intends by that to strengthen and encourage the people observing him so that they can follow him in his invitation to the religion. This is even considered beloved in certain situations." It has been related by al-Hakim on the authority of of Ibn Umar who said: "Umar once passed by Mu'adh who was weeping and said: 'What makes you weep?' He said: 'It is a prophetic tradition I once heard from the Messenger of Allah, may Allah bless him and grant him peace, when he said: 'The least form of showing-off is a form of polytheism. The most beloved of the servants to Allah are the concealed fearfully aware ones who when they are absent they are not missed and when they testify no one knows them. These are the lamps of knowledge and the *Imams* of guidance'." O Allah our Lord make us and our descendents from among them by the rank of your prophet, Muhammad, with You, may Allah bless him and grant him peace .

<sup>276</sup> Quran- *al-Ma'uun* 107:5. The meaning of His words: "*Woe to those who pray, those who are forgetful in their prayers*", that is those who are heedless by postposning the prayers from their proper times. Thus, woe to those who neglect the support of the religion, which is the prayer; "*...those who wish to be seen*", in their prayers and in other acts of worship. Woe to those who adorn themselves with showing-off which is hidden polytheism. Showing-off has many signs, however a summation of what causes a slave to embellish themselves for people comes in five divisions: [1] The first is showing-off with the body; [2] The second is showing-off by dress and appearance; [3] The third is showing-off by words; [4] The fourth is showing-off by actions; and [5] The fifth is showing-off with visitations and associations; as we mentioned. The Erudite authority of the Land of the Blacks Abdullah ibn Fuduye` said in his Diya 'Uluum'd-Deen: "The cure for showing-off is to uproot its foundations and its branches from the heart; which is the love of praise and fleeing from blame, and craving for what people possess." It has been related by Ibn Maja on the authority of Shadad ibn Aws who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The most that I fear for my *Umma* is associating partners with Allah. And I am not speaking of them worshipping the sun, the moon, or idols, but doing an action for other than Allah and hidden passions." Regarding this Shadad also said: "The most that I fear for you, O people based upon what I heard from the Messenger of Allah, may Allah bless him and grant him peace what he said regarding hidden passions and polytheism." 'Ubada and Abu'd-Darda said: "O Allah forgiveness! Did not the Messenger of Allah, may Allah bless him and grant him peace tell us: 'Satan has lost hope that he will be worshipped in the Arab peninsular'? As for hidden passions we know about it, which is the passion that a person has for this worldly life, such as its women and their passions. As for this polytheism that you fear for us, what is it Shadad?" He said: "Have you not seen someone who prays to be seen of men; or fast for the same reason? Do you not consider that he has associated partners with Allah?" They said: "Yes." He then said: "I heard the Messenger of Allah, may Allah bless him and grant him peace say: "Whoever prays to be seen, has associated partners with Allah. Whoever fast to be seen, has associated partners with Allah. Whoever gives charity to

be seen, has associated partners with Allah.” Then `Awf said: “Will not Allah take what is essentially for His sake from all those actions, and accept from them what is sincerely for Him and leave that in which there is association with Him in it?” Shadad said: “I heard the Messenger of Allah, may Allah bless him and grant him peace say that Allah says: *“I am the Good Apportioner. Whoever associates anything with Me, then his body, his actions, the little of it, or the lot of it, will be counted for the partner that he associated with Me in that, for I am free of it totally.”*” It has been related by at-Tirmidhi on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Seek refuge with Allah from the Pit of Sorrow.” They said: “O Messenger of Allah, what is the Pit of Sorrow?” He said: “It is a valley in Hell from which the Hell itself seeks refuge from everyday one hundred times.” We then said: “O Messenger of Allah, may Allah bless him and grant him peace, who will enter it?” He said: “The *Qur’anic* reciters who recite so that their actions will be seen.” It has been related by at-Tirmidhi on the authority of Ka`b ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever seeks knowledge in order to dispute with the scholars, or in order to be seen by the ignorant; or in order to turn the faces of people towards him, Allah will enter him into the Fire.” It is in this sphere that we should mention here some of the self deceptions of some of the people of *tasawwuf* as the Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` depicted them in his *Diya` Uluum`d-Deen*: “There is no self deception more destructive than those deceived by the opinions of those who claim to be *sufi*, with their specious jargon and outward states, such as their auditions, dancing, the nodding of their heads, tucking their heads in their cloaks like one deep in contemplation, or their pretentious deep sighing, and lowering their voices. They are self deceived because they do these things devoid of any real spiritual discipline and attentive awareness of Allah. Some of them claim that they have gnosis of Allah and direct witnessing of the Absolute Being, and that they have passed through the spiritual stations. However, the reality is they know nothing of these except their names and verbal expressions which they stole from the expressions of the spiritual guides which they then repeat. They falsely claim that these ideas are theirs and that it is the highest of the sciences of the first and the last. Their sign is that they look at the scholars with the eye of disdain, not to speak of the common people. Their self deception is so pervasive that sometimes a farmer will forsake farming and the weaver will forsake his weaving keeping company with this depraved person for days hoping to gain some *baraka*, with the illusion that he will somehow inform them of some secret mysteries. In reality he is from the people of spiritual loss whose place with Allah is among the corrupt hypocrites. These types of depraved individuals are many.” We seek refuge with Allah from them and their self deceptions. Among them is also a type from the academicians who know nothing of the science of *tasawwuf* except from their research and studies, from which they snatch the ideas of the Knowers of Allah claiming that they themselves are from among them, while the only thing they possess is linguistic abilities. More evil than this is that some of them enter into the employment of the intelligence agencies of the disbelievers, giving them assistance against the Muslims by informing them about the secrets of the Muslims, their customs, history and schisms so that the governments of the disbelievers can subjugate them. This type have become many in these times. Their main motivation being the desire for rank with the disbelievers, to be seen and recognized for their academic abilities, and the desire for renown. We seek refuge with Allah. Showing-off cannot be repelled except by means of sincerity of actions, because it is the opposite of showing-off. The *Shehu* said in his *Tariq`l-Janna*: “Realize that sincerity is two types: [1] the sincerity of actions; and [2] the sincerity of seeking the Hereafter. As for the sincerity of actions it is the desire to draw near to Allah azza wa jalla; while the sincerity of seeking the Hereafter is the desire for the advantage of the Next Life by performing good deeds. Al-Fudayl said: ‘Sincerity is persistent attentive awareness of Allah and completely forgetting all the benefits derived therefrom.’ This is the explanation for perfect sincerity.” He also said describing the cure for showing-off: “It is that you remember the words of Allah ta`ala, *“He has created the seven heavens and from the earth the like thereof. He it is who descends the command between them gradually, so that you may know that Allah has power over all things and that He encompasses all things in knowledge.”*<sup>276</sup> It is as though Allah ta`ala said; “I have created the heavens and the earth and what is between them. I have sufficed your own eyes to know that I am all-knowing and omnipotent. You pray two *rak`ats* with all that is in them of shortcomings and deficiency. Yet you are not satisfied with My sight upon you, with My knowledge of you, nor My praise and thanks to you. Eventually, you love that people compliment you and love you for all that. Will you not use your intellect?!” Another inducement against showing-off is that you call to mind whether it is possible for a person who possessed a priceless jewel worth hundreds of thousands to sell it for worthless coins?! Would this not be a considerable loss? In short, the pleasure of Allah (*ridwaan Allahi*) is greater, since the pleasure of Allah is better than what is in this world's life, the Hereafter and what is in them. Another inducement against showing-off is that you call to mind that if the people on whose account you are doing the good deed knew that you were doing it for them - they would be angry with you. If you do not act for the sake of Allah and the intention in your actions is to seek the

**And among these destructive traits is greed (*al-bukhl*).**<sup>277</sup> Allah ta`ala says; "*Whoever is miserly, for he is only miserly against his own soul.*"<sup>278</sup>

pleasure of people, then Allah will turn their hearts away from you and He will arouse in their souls a dislike for you. In this matter the only thing you will obtain is the anger of Allah ta`ala and the anger of people all together."

<sup>277</sup> Stinginess means to deny giving what is sought after from one's possessions. The most evil kind of stinginess is to withhold giving what is required of a person; especially when it is from one's responsibilities. Al-Minawi said: "Stinginess is what destroys a person's Islam and makes it inoperative, as well as obliterates one's faith, because it is having an evil opinion of Allah. In it is hindering the rights of Allah and placing one's reliance upon other than Allah." It is for this reason that it has reached us from the traditions that nothing destroys Islam more thoroughly than stinginess. Just as generosity contains all good, likewise stinginess contains all evil. Al-Ghazali once said: "Stinginess is the withholding of that which is obligatory. That which is obligatory are two divisions: that which is obligatory by the *shari`a* and that which is obligatory by manliness. That which is obligatory by manliness means to avoid being restrictive in spending and to avoid expenditure from that which is debased from one's wealth." The *Shehu* may Allah be merciful to him said in his *'Umdat'l-Bayaan*: "Its reality is holding back from expending one's wealth in areas where it is obligatory to spend generously. Realize that obligatory here is divided into two divisions: [1] that which is obligatory by the *shari`a*; and [2] that which is obligatory according to the virtues of manliness and custom. Whoever withholds any of the two is stingy. However, he who withholds that which is obligatory according to the *shari`a* is more stingy. This is like the one who withholds the *zakaat*, or withholds the maintenance of his family. Or like the one who gives it but he does it grudgingly or he presents the most repulsive of his wealth without being cheerful about it; or he is not cheerful in giving from the best of his wealth or from the core of it."

<sup>278</sup> Quran- Muhammad 47:38. The meaning of His words: "*Whoever is miserly*", with expending in the Way of Allah; "...for he is only miserly against his own soul"; that is, against himself, which means he hinders his own soul from attaining recompense and reward. This is because if his soul were openhanded he would not be stingy in expending in the Way of Allah. Allah ta`ala says: "*Those who are stingy and command others to be stingy and conceal what Allah has given them from His bounty.*" He *Shehu*, may Allah be merciful to him said in his *'Umdat'l-Bayaan*: "As for the cure of stinginess (*bukhl*), it is divided into two divisions: a knowledge-cure and an action-cure. As for the knowledge-cure, realize that the cause of stinginess is the love of wealth...He should cure the heart by much contemplation on the reports which have been related concerning the evils of greed (*dhimmu'l-bukhl*); the praiseworthiness of generosity (*madhu's-sakha*); and what Allah sub`hanahu has threatened the niggardly with from severe punishment. Among the most beneficial cures is to examine the states of the niggardly, how people naturally flee from them and how despicable they are to them; for there is no stingy person except that another stingy person seems despicable to him. Every stingy person is overbearing to his fellow stingy friend. Thus, he realizes that this overbearing nature produces scorn for him in the hearts of people, just as it does in the rest of stingy people are despicable in his own eyes. Another cure is that he should consider the main objective of wealth and consider the main objective for which he was created. The reality is that he can only preserve the amount of wealth that will suffice him for his needs and the remainder should be stored for his soul by using it to obtain reward from Allah by expending it generously. This is the knowledge-cure. As for the action-cure, it is that he be generous and openhanded until it becomes natural with him." It has been related by at-Tirmidhi on the authority of Abu Sa`id al-Khudri who said that the Messenger of Allah, may Allah bless him and grant him peace said: "There are two traits which are never joined in a believer stinginess and evil character." It has also been narrated by at-Tirmidhi going back to the Prophet who said: "The stingy person is far from Allah, far from the hearts of people, far from Paradise and near to the Fire. But the ignorant generous person is more beloved to Allah than a stingy worshipper." This is because love for this world's life is the head of every error. Likewise, the stingy in what is laeul is the one who avoids giving what is obligatory for him to give from his wealth, while the generous person is the opposite of this. There is no doubt that the person who establishes the obligations but avoids the superogatory is superior to the one who establishes the superogatory and avoids doing what is obligatory. By extension *Imam* Ibn Hajr said: "The *Imam* of the Muslims cannot be corrected if in him are the traits of stinginess, lying and cowardliness." Ar-Raaghib said: "Stinginess is in three degrees: the person who is stingy with his own wealth; the one stingy with the wealth of others from giving it to others; and the one who is stingy against himself with the wealth of others. This latter one is the worst of the types of stinginess. The one stingy with what is in his hands is the one stingy with the wealth of Allah against himself and his family. Since wealth is a loan in the hands of people, and there is no one more ignorant than the person who does not save himself and his family from the Severe Punishment by utilizing the wealth of another, especially when he does not fear from the owner of the wealth being liable or blame. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: "What disease is more debilitating the disease of stinginess?"

**And among these destructive traits is the love of rank (*hubb 'l-jaah*).**<sup>279</sup> Allah ta'ala says; "*This is the home of the Hereafter. We have made it for those who do not desire greatness in the earth. The end is for those who fear Allah.*"<sup>280</sup>

<sup>279</sup> Love of rank is the love of leadership. There is nothing more dangerous for the servant than it. Abu Hurayra, may Allah be pleased with him said: "There is nothing more dangerous for this *Umma* than three things: the love of gold and silver coins; the love of leadership; and the frequenting the doors of the rulers." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him, said in his *Diya 'Uluum'd-Deen*: "The root of the love for rank is the desire for the spread of one's reputation and to become well known. This is blameworthy except for the one whom Allah Himself has made well known for spreading His religion, without him seeking after it. Its cure is to know that the causative factor which incite love for rank., which is to have complete power over the hearts of people. Even when he is pure and safe, he should know that his final destiny will be death and what remains may not be righteous. And if all the earth were to make prostration to you, yet soon, those who prostrate and those to whom they are prostrating will encounter death along with what comes with it of Eternal Dangers. Likewise, every possessor of rank is envied and the object of scorn, constantly fearful of his rank and that his station in the hearts of people will falter. Thus, when you realize this and you take responsibility for those actions in which there is no blame of rank, then your will part from its harm. " The preacher Yahya ibn Mu'adh ar-Razi once said: "The one from whom you smell the scent of leadership will never succeed."

<sup>280</sup> Quran- *al-Qassas* 28:83. The meaning of His words: "*This is the home of the Hereafter*", that is to say, the Paradise. The indicative pronoun is utilized to indicate immensity. Thus it means: This which has reached you from the news of its immensity and which you have been made certain of its affair is great; "...*We have made it for those who do not desire greatness in the earth*", which means to conquer and to subjugate it; as Pharaoh and those like him from the oppressive tyrants desired. *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him said in his *Tahdheeb'l-Insaan*: "When Satan sees the love of leadership in a person's heart, he then began to cultivate in it numerous repulsive traits, and he leads him by means of self-deception towards destruction, all the while making him think that his state is good. He cultivates in his heart the desire to be preoccupied with preaching to people. He then induces in him by that the desire to be pretentious by seeking to improve on his speaking abilities for people as well as pretentiously manifesting his desire to want good for the Muslims. Satan says to him: 'If you do not improve your speaking abilities, then your words will lapse in their hearts; and as a result they will not be guided to the truth.' Subsequently he enters into showing-off and desiring acceptance from creation for what he teaches, and he derives false honor due to the vast amount of followers he gains; and other than this." It has been by at-Tirmidhi on the authority of Ka'b ibn Malik al-Ansari who said that the Messenger of Allah, may Allah bless him and grant him peace said: "There are no two hungry wolves dispatched among sheep, which are more destructive to a person's religion than his craving after wealth and honor." What this means is that the craving of a person for these two matters is the most destructive for his religion, which resembles weak sheep in comparison to the hungry craving of wolves. Thus, the destruction that a person brings about in his religion is greater than the destruction which the dispatching of two hungry wolves can inflict on a flock of sheep. As for love of wealth its destruction is a type of power which incites the passions for luxuries among those things which are permissible, where these luxuries become something exclusively yearned for. Perhaps his love for wealth will become so severe that it makes him unable to earn permissible wealth, and he subsequently falls headlong into earning that which is dubious, along with distracting him from the remembrance of Allah ta'ala. Thus it becomes a destruction which once it settles in the heart no one can stop it. As for love for rank, it is sufficient for him as a destruction, to know that wealth usually surrenders to obeys rank, but ranks does not yield to wealth. The love of rank is a form of hidden polytheism and plunges a person into sycophancy, hypocrisy and the remainder of blameworthy traits. The most pernicious type of love for rank is what we see today from those who keep close association with the scholars and the people of spiritual virtue, and who claim that they have taken from their *baraka*. For their keeping company with them is in order to obtain rank, renown and fame with people. They have made their sitting in the company of the scholars and the people of spiritual virtue like a commodity with which they purchase their portion from this world's life. You see them around the scholars and the *awliyya* with bent necks, lowered voices and their outer appearances in the extreme limit of humility, humbleness and slavishness; while their hearts have become full of conceit, arrogance, showing-off, love for rank and leadership with the People of Allah. We seek refuge with Allah from them and what they have contrived. By means of them envy, the love of rank, leadership and ostentation have spread in the hearts of people from the very direction from which they should be purified of these. These people have made the pure religion like commercial transactions, as the Messenger of Allah, may Allah bless him and grant him peace said regarding the Signs of the End of Time: "...and its learned people will seek knowledge in order to gather gold and silver"; and by his words: "...and they will sell

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the religion for the life of this world.” Thus, they have corrupted the assemblies of the people of spiritual virtue and the scholars in the same way that the imperialist have corrupted the lands of Islam. The *Shehu* may Allah be merciful to him said in his at-Talkhees: “Realize that the correction of the *Umma* is with the correction of the scholars and their corruption is with the corruption of the scholars. As for the scholars when they are acting in accordance with the Pleasure of Allah azza wa jalla, and preferring the hereafter over this world’s life, then these are the vicegerents of the Messengers, the sincere advisors to the servants, and the inviters to Allah, inviting mankind to the Way of Salvation. Whoever answer their invitation will attain Eternal Bliss and whoever follows them will be the achievers. Allah ta’ala says: ‘Whoever better at speaking than he who invites to Allah and does righteous deeds and says: *Indeed I am among the Muslims*’. One of the People of Allah wept and said: ‘Verily the evil scholars sit on the path to the Hereafter and cut the servants off from Allah’.” Likewise with the lovers of rank in these times, for by means of them the ‘knowers’ have become unjust, and the trustees have become treacherous. For they have become the biggest tribulation for the people of spiritual virtue and the scholars in these times, because the common people consider that these charlatans are from among them, and the people of spiritual virtue consider them to be a means by which the common people can be guided to the Truth. However, they merely sit on the Path of Truth like a rock in a river, which neither drinks from it or allows the people to drink from it. We seek refuge with Allah. The *Shehu* may Allah be merciful to him has said about them in his Bayaan Wujub’l-Hijra: “When you see a person steeped in gentleness and repose, having already lain his traps in order to bag worldly matters, devour wealth, consume the deposited trust of widows and orphans, then class him among the category of wolves. As a poet once said: ‘A wolf is he, you see him deep in prayer \* and when you pass him he bows down humbly; Supplicating, but the bulk of his supplications is \* What ails the prey? Why doesn’t it fall?, Soon O Possessor of Exaltedness! For my heart is almost cleaved in half!’ So flee from such a person as you would flee from a wolf.” These charlatans have actually turned some of the sincere people away from inviting people to Islam, out of fear of being associated with them. However it is obligatory for the sincere among the jurist and scholars to invite the common people and the students to the religion of Truth, and to purify them of base character such as love of rank and the like. *Shaykh* al-Mursi once said: “Whoever desires to be manifest before people, then he is the slave of being manifest. Whoever desires to be hidden from people is the slave of being hidden. For to the true slave of Allah, both being manifest and being hidden are the same to him.” The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his Diya ‘Uluum’d-Deen: “Love for a thing is never free of four things: the first is that which you love because it is naturally the cause of pleasure, like the love of a thing because of its beauty. This kind of love is not apart of the love for the sake of Allah. On the contrary, for when any accident or blameworthy thing befalls it, it as a result becomes blemished in one’s eyes and the love for it declines with the decline of its beauty, like the love that one has for a picture because of its beauty. If this is not the case then it is permissible. The second kind is the love one has for a thing in order to obtain some worldly portion, like achieving of ranks and wealth from a ruler; or the obtaining of knowledge from a teacher so that one can obtain rank and wealth. For these are also not included in loving a thing for the sake of Allah. For if the objective in obtaining these things is in order to subjugate equals or to oppress those under one’s charge, then this sought of love is blameworthy. If the love a person has for these things is in order to achieve what is permissible then it too is permissible. The third is the love for a thing in order to obtain one’s portion of the Hereafter, like the love for a teacher and a spiritual guide in order to obtain by it spiritual redemption in the Hereafter. This kind of love is from the that kind which is called love for the sake of Allah. Likewise when you love a thing because it assist you in obedience to Allah, like a righteous servant, or a virtuous spouse. The fourth kind is that you love a thing for Allah and regarding Allah, not in order to obtain anything from this world’s life or the religion, but simply because Allah loves it, so he loves someone because He loves him. This is the highest degree of lover. Every believer if he is informed of a scholar or worshipper, will find in his soul and inclination towards that person, even if he is absent from him. This inclination is also love for the sake of Allah. It is for this reason that we love those we hear about from the scholars and worshippers who have died. For their love is transcribed in the heart of every Muslim, however it changes due to the weakness or strength of one’s faith.” It is for this reason that the servant is obligated to remove from his heart love for worldly rank and position with people and exchange it with the love of Allah and the love for the sake of Allah for those who have rank with Allah, and success in that is from Allah.



**And among these destructive characteristics is the love of the proliferation of wealth for the sake of boasting and vanity.<sup>281</sup>**

<sup>281</sup> For love of extensive wealth in order to be boastful is a category of love of leadership. This is because extensive wealth and what is associated with it follows and yields to rank, as we mentioned; because it is one of the causative factors for procuring rank. The *Shehu* said in his *'Umdat'l-Bayaan*: "The love of wealth has two causes. [1] The first is the love of the gratification of one's pleasures (*shahawaat*) which cannot be obtained except with wealth, along with the prolonging one's false hopes (*tuul'l-amal*). For if a human being knows that he will die any day, then he would not be niggardly with his wealth. This is true, since the amount that he truly needs in a day, a month or a year is not excessive. Even if he were to reduce his false hopes, he, however, has children that take the place of his wish for a long life. This is because he considers that their continuation is like his own continuity. Thus he hoards it because of them...[2] The second cause of the love of wealth is that he loves the very substance of wealth itself. Like a man who possesses wealth that would suffice him for the remainder of his life if it is spent correctly and on what is customary; while at the same time he is a man of advanced age with no children and much wealth. However, his soul does not allow him to give out from his wealth for *zakat*, nor even to use it to cure himself when he is sick. Rather, he becomes in love with his gold coins, craving for them and taking extreme pleasure with the fact that he possesses such wealth. He then conceals it in the earth, knowing full well that he will eventually die and it will be lost or his enemies will obtain it. Even with that his soul will not allow him to expend it for his own nourishment or in charity. This is an immense disease of the heart which is difficult to cure, especially if the person is advanced in years. For the cure of every sickness is in its opposite, thus he can cure the love of excessive worldly passions by being content with what is sufficient and by means of patience. He can cure his prolonged false hope by much contemplation of death, by examining the demise of his close friends, and their prolonged exhaustion in gathering wealth, and the eventual loss of all this wealth after their death." It has been related by al-Bukhari, Muslim and at-Tirmidhi on the authority of Anas who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Old age overcomes the son of Adam, yet there always adheres to him two things: greed for wealth and greed for long life." It has also been related by al-Bukhari, Muslim and at-Tirmidhi on the authority of Anas who said that the Messenger of Allah, may Allah bless him and grant him peace said: "If the son of Adam had two valleys of wealth, he would still crave for a third one. For nothing will fill the belly of the son of Adam except dust; and Allah turns to those who repent to Him." As-Samra'andi may Allah be merciful to him said: "Avariciousness is from two perspectives; [1] blameworthy and [2] that which is not blameworthy, but which leaving it is better. As for blameworthy avariciousness it to be preoccupied by it from performing the obligations of Allah ta'ala; or the desire to gather wealth for mere proliferation and for boasting. As for that which is not blameworthy, it is that it does not cause one to neglect anything from the commands of Allah ta'ala, nor causes the proliferation of wealth, nor does he desire it as a means of boasting. For this craving for wealth is not blameworthy, because some of the Companions of the Messenger of Allah, may Allah bless him and grant him peace used to gather wealth, and the Messenger of Allah, may Allah bless him and grant him peace did not criticize them for that. Although he explained to them that avoiding avariciousness was better." A poet once said: "He gathered wealth without being able to consume it \* And the ones who consume that wealth are not the ones who gathered it." It has been related in the authority of Ibn Mas'ud who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily Allah divides your characters among you in the same manner that He divides your provision among you. For Allah gives wealth to those whom He loves and to those whom He doesn't love. However He only gives faith to those whom He loves. For when Allah loves a servant He gives him faith. For whoever fails to expend his wealth and loses it, or who fears enemies from attacking him, or is frightened that in the night he will be plotted against, should increase in the saying of: There is no deity except Allah, Allah is the Greatest, Glory be to Allah and all praises are due to Allah." Examine Beloved comrades how he, may Allah bless him and grant him peace turned our hearts away from avariciousness for wealth, being over protective of it and collecting it, and instead preoccupied us with the remembrance of Allah ta'ala, the Provider, the Rich the Praiseworthy. This is far from what has occurred in these times from the propagandist from the Jews and Christians in the west who make extensive wealth, health and much worldly things equal to faith. Rather, some of them say that the very existence of extensive wealth and luxuries is evidence of the existence of faith. More malignant that this are those who say that the Lord is Rich, thus the existence of wealth and affluence in a person's life is a proof of the existence of the Lord in that person's life. Or the ideas of the worst of them is that the Lord is extensive wealth itself! "*Glory be to the Lord of the heavens and the earth, the Lord of the Throne, over what they describe Him.*" This pernicious tribulation has also appeared in the west among some of the prosylatizers among the Muslims who imitate the Jews and the Christians in their error in equating extensive wealth with faith. What is this except their greed for the life of this world, and their deficiency in true faith. We seek refuge with Allah.

Allah ta`ala says, "*And you love excessive wealth with abundant love.*"<sup>282</sup>

And He ta`ala says, "*You are diverted by abundant wealth; until you are brought to the graves.*"<sup>283</sup>

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<sup>282</sup> Quran- *al-Fajr* 89:20. The meaning of His words: "*And you love excessive wealth*", the address here is to all mankind except those whom Allah has protected from that from among the Prophets and the righteous servants of Allah. What is meant here is that Allah ta`ala describes humanity with this character as an upbraiding and censure of them. Some of the *Imams* of recitation recite the phrase with the letter *yaa*, which means: "*And they love excessive wealth.*" The meaning of His words: "...*with abundant love*", that is exceedingly, whether it be permissible wealth or prohibited wealth. The prase 'abundant' means much. You say: "Abundance of a thing. It has increased abundantly. It is thus abundant and copious." From that comes the phrase 'the overflow of water in a pond'. A *jama* is thus a place where water gathers and becomes plentiful. And a *jumuum* is a well with copious water. Thus the meaning of the verse is that you O ankind love the collecting, gathering of wealth and possessing it with excessive love vehemently. It has been related by the two *Shaykhs* going back to the Prophet, may Allah bless him and grant him peace who said: "The heart of an old man is like a youth when it comes to love of subsistence and the love of wealth." The most pernicious of this type is from the scholars and seekers of knowledge who seek knowledge in order to obtain by it much wealth and rank, as we mentioned.

<sup>283</sup> Quran- *at-Takaathur* 102:1-2. The meaning of His words: "*You are diverted*", that is, you are preoccupied; "...*by abundant wealth*" in order to boast of extensive wealth and its increase, from obedience of Allah. Or it means that you have forgotten death due to your preoccupation with extensive wealth, and children. Qatada said: "the extensive wealt here means for boasting over one's tribe and family." Ad-Duhaak said: "It means you are diverted by your preoccupation with your livelihood and commercial transactions." The meaning of His words: "...*until you are brought to the graves*"; means until you die and are buried in your graves and leave behind all your wealth, and children. In this verse also edstablishes the punishment of the grave as Ali ibn Abi Talib said. It has been related by Ibn Abi Hatim on the authority of Qatada regarding His words: "*You are diverted by abundant wealth*": "This verse was revealed regarding the Jews." It has been related by al-Bayhaqi on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily I will recite to you a *Qur'anic* chapter: '*You are divereted by abundant wealth*', whoever cries will enter Paradise." So he recited it, and some of us cried and some of us did not. Those who did not cry said: "We tried hard to cry O Messenger of Allah, but we were unable." He then said: "I will recite it again a second time, whoever cries will enter Paradise. Whoever is unable to cry, then pretend to cry." It has been related by al-Hakim also on te authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "I do not fear for you impoverishment. However what I fear for you us abundant wealth. I do not fear for the commission of errors. However, what I fear for you is intentionally doing wrong." *Sultan Muhammad Bello ibn Shehu* Uthman ibn Fuduye` said in his *an-Naseehat'l-Wadee`at Fi Bayaan Anna Hubba'd-Dunyaa Ra'as Kulli Khatee'at*: "Allah ta`ala says: "*Allah expands the provision for whomever He wills and He limits it. They rejoice in the life of this world, but the life of this world in comparison to the Hereafter is only rubbish.*" It has been narrated by ad-Daylami on the authority of Muhammad ibn `Umayr ibn `Ata who said: 'An immense sin is that the people do not ask Allah forgiveness from Him for the love of this world.' It has been narrated by al-Bizaar and Ibn Hibban on the authority of Sa'd who said that the Messenger of Allah, may Allah bless him and grant him peace said: 'It is indeed the tribulation of prosperity which I fear most for you than I do for the trials of hardship. For indeed you will be afflicted with hardships but you will endure them, for this world's life is like a transient sweet verdant tree'." In this also is his words, upon him be peace: "Verily this wealth is is like a transient sweet verdant tree .Whoever takes it with command over his soul will be like the one who eats but doesnt take his full." *Imam an-Nawwawi* said: "The meaning of his words: 'This world's life is is like a transient sweet verdant tree', is conceivable to have two meanings: the first is that it is good to the lower souls, its freshness, and deliciousness is like a sweet green fruit. For the lower souls crave after such fruits with a desire which is prompt, and this is the same with this world's life. The second is that its annihilation is swift, like any green thing from what was described from plants or fruits." Ibn Ata' Allah m ay Allah be merciful to him said in his *al-Hikam*: "The outward of existence is deceptive and its inward is a lesson. For the soul looks at its outward and becomes deceived, while the heart looks at its inward and formulates wisdom." *Shaykh as-Sharnuubi* said something precious regarding the meaning of his statement: "The 'existence' means the entire physical existence in which the lower soul finds its share from the rubbish of this world's life and its beauties. Its outward aspect is deception. The phrase '*ghirra*' (heedlessness) with the letter *al-ghayn* vowelized with *kasra* means it is the causative factor in the self deception of the lower soul by its seeming excellence and beauty. Its inward aspect is a lesson , means that it is the causative factor in reflecting on it due to its ugliness and sordidness. Thus the lower soul examines its outward aspects and becomes



**And among these destructive traits is having an evil opinion (isa'at 'l-dhann) of the Muslims.**<sup>284</sup> Allah ta'ala says; "*O you who believe! Stay away from much suspicion, for verily some suspicion is a sin. And do not search into one another's faults.*"<sup>285</sup>

deceived by the outward with a deception which continues until the owner of the soul is destroyed. While the heart, that is, the reason examines its inward aspect and gains lessons. That is to say that it becomes reflective in the inward and considers it closely and is made safe from its harm. For the one who examines the outward of this world's life says when he sees it: 'It is a sweet verdant plant.' While the one who examines the inward of this world's life says when he sees it: 'It is rotting carrion'." Thus, it is obligatory for the servant to uproot the love of this world's life and wealth from his heart. Or as one of the knowers of Allah said: "Place your wealth in your hands and not in your heart."

<sup>284</sup> Having an evil opinion of Muslims is among the blameworthy traits which it is forbidden to behave with. Thus, for the sake of Allah, you must have a good opinion of all the Muslims, and be good to them to the fullest extent of your ability, not in order to attain something from them. It has been related in the traditions that Ali ibn Abi Talib once said: "There are two traits, which there is nothing more evil than them. They are having an evil opinion of Allah and having an evil opinion of the servants of Allah. There are two traits which there is nothing more excellent than them. They are having a good opinion of Allah, and having a good opinion of the servants of Allah." It is not meant by 'having an evil opinion' that one remains heedless of what someone apparently does; because judgment is built upon what is apparent. For is you for example see a servant doing an act which is forbidden or reprehensible by consensus, then you are obligated to command the good and forbid evil. For having an evil opinion means searching into the secrets of people, or searching into what has been concealed from the eyes of people, and considering people evil without any valid proof. This is forbidden by consensus.

<sup>285</sup> Quran *al-Hujuraat*-49:12. The meaning of His words: "*O you who believe! Stay away from much suspicion*", that is to say, be in the state of avoiding suspicion in the same way that one avoids evil by making it far from himself and avoiding it. The expression 'much' is used in the indefinite form so that the judgment does not apply to any suspicion, except after it has been scrutinized and is known that it is from the type of suspicion which is valid. If one knows that his suspicion is not sound, then it is prohibited to act in accordance with it. The meaning of His words: "*...for verily some suspicion is a sin*"; that is, the one who has it is a sinner, or sins result from it. That is to say, that it is a forbidden act which necessitates Divine punishment, like having an evil suspicion of the people of good from among the Muslims. From this is the words of Umar: "Do not have an evil opinion of your brother based upon a word that you heard, and you argue with him based upon what you construed from it." That is, do not take him for being evil based upon the words of anyone about him. This is the speech of slander and backbiting. For if someone comes to you and mentions something evil about your brother, do not believe it and do not have an suspicion of him based upon what you heard. From this is following after one's suppositions regarding divinity and prophethood to the point of actually denying decisive evidence. From the opinions of suppositions which it is obligatory to follow after are the suppositions of the *Mujtahid* regarding social behaviors even when it is not decisive; as well as having a good opinion of Allah. Among this is having a suspicion which is allowable like the the suspicion one forms of the people of corruption based upon what appears openly from them. Among this is the opinions one forms regarding the affairs of livelihood. The meaning of His words: "*...and do not search into one another's faults*", this means do not search into the private affairs of your brother. Its etymological root is from the word *jassa* ('to touch or probe'), which means to make a choice based upon feeling it with the hands. From this word comes the word 'spy' (*jaasuus*) because the spy searches into the secrets of people and their private affairs on behalf of their enemies. He is called spy because he utilizes his eyes, ears, hands and other surveillance equipment to obtain disclosure of the secrets of the Muslims and inform them to the disbeliever. This sort of suspicion is from the signs of hypocrisy as it has been narrated in the Book and the *Sunna*, and it is from a category of disbelief. From that is circulating evil and making it become widespread like making inquiries into alledged news. This also is forbidden based upon the prophetic tradition: "Do not follow after the faults the Muslims. Whoever follows after their faults, Allah will follow after his faults and expose them even into the recesses of his home." Subsequently by means of having an evil opinion Satan enters into the heart and causes the person to make slander, be deficiency regarding people's rights, be negligent regarding their respect, to look at them with the eye of disdain, and to see himself better than them. Thus, he becomes among the people of arrogance. In the issue of having an evil opinion is also declaring some of the common Muslims to be disbelievers or to declare their beliefs to be invalid; as Allah ta'ala says: "*And do not say to those who give you the greetings of peace: You are not a believer.*" Al-Bukhari said: "This verse means do not say to those who extend their hands to you, give you the greetings of peace, manifest the same Islamic call as you: 'You are not a believer'. This verse was revealed regarding a people from the Muslims who passed a man with whom were camels and sheep

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for sell. He then gave the greetings of peace to some of the people and said: ‘There is no deity except Allah, Muhammad is the Messenger of Allah.’ But one of the people seized him and killed him. When this was reported to the Prophet, may Allah bless him and grant him peace, it became extremely unbearable for him and thus the above verse was revealed.” This verse is proof that affairs are judged based upon their outward and only Allah ta`ala is entrusted with what is hidden. It also establishes that whoever accepts Islam is not to be declared a disbeliever nor is it permissible to have an evil opinion of him except if he manifest his disbelief by word or deed, as it has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with them, that he, upon him be peace said: “I have been commanded to fight the people until they testify that there is no deity except Allah and that Muhammad is the Messenger of Allah, establish the prayer, and give the alms tax. If they do this then their blood and wealth is protected from me except by the rights of Islam; and their reckoning is with Allah.” In this is clear evidence for the school of thought of the realized ones, and the majority of the scholars from the early and latter communities; is that if a person believes in the religion of Islam with a belief that is decisive and which has no doubt, then that will suffice him. He is a believer from among those who unify Allah. It is not obligatory upon him to learn the proofs of the scholastic theologians, or to come to know Allah ta`ala by means of that, because the Prophet, may Allah bless him and grant him peace made it sufficient to accept what he came with, and did not make it a prerequisite to know Allah based upon the proofs of reason. The above prophetic tradition establishes: [1] the vindication of the one who says the word of *tawheed* as well as the vindication of his soul, even if he said it under the threat of the sword; [2] that legal judgment is based upon what is apparent and that Allah alone is entrusted with what is hidden; [3] the acceptance of outward acts, and that their judgment is solely based upon what is apparent in them; [4] acceptance of the repentance of the heretic, as *Shaykh* Ibn Hajr said; [5] avoiding declaring the people of heretical innovations who pronounce the *tawheed* and adhere to the *shari`a* as disbelievers; [6] the acceptance of the repentance of the disbeliever from his disbelief without making a distinction between apparent or hidden disbelief. He, upon him be blessing and peace said as related in the Saheeh of al-Bukhari on the authority of Anas: “Whoever prays our prayer, faces our direction of prayer, and eats our slaughtered meats is a Muslim who is under the protection of Allah and the protection of His Messenger. So do not betray Allah regarding those under His protection.” In this prophetic tradition also establishes that the affairs of people are judged by what is outwardly apparent. For whoever manifests outward rites of the religion, then the judgment of its people applies to him as long as he does not outwardly manifest something which contradicts that. It has been related in the Saheeh of Muslim on the authority of Abu Sa`id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace said: “I have not been ordered to investigate into the hearts of people nor to cleave open their inwards.” This means that I was ordered to judge people by their outwardly apparent affairs. All of the scholars are agreed that the judgment in this world’s life is based upon what is outwardly apparent, and Allah alone is entrusted with what is hidden. In that perspective as well is what he, may Allah bless him and grant him peace said to Usama blaming him for killing a man who said to him there is no deity except Allah: “Did you cleave open his heart (to see if his testimony was true or not)?” Ibn al`Arabi said in his al-Ahkam: “As for the testimony of the tongue with speech it is the outward pillar, upon which is constructed legal judgments, excuses are given as well as protection.” I say the consensus of the scholars of the *Sunna*, may Allah be pleased with them agree that whoever verbally pronounces the two testimonies, then the judgment of Islam applies to him. Thus, it is not permissible to declare Muslims as disbelievers or to have an evil opinion of them except if they openly manifest on their tongues and actions unambiguous disbelief. Also it is not permissible to make objection to any Muslim except when he says or does something which there is unanimous agreement regarding its prohibition or reprehensibility; or if he neglects doing something which there is unanimous agreement regarding its obligation. For if he does a thing or neglects a thing in which there is disagreement regarding it, then there is no objection to him, even if he acts contrary to your particular school of thought. For then, your objection to him is forbidden and it results in having an evil opinion of him, and Allah knows best.

**Then realize brothers, it is incumbent upon you to behave (*takhallaq*) with redemptive characteristics, whose foundation is repentance (*at-tawba*).**<sup>286</sup> Allah ta'ala says; *"Repent to Allah all together, O you who believe, so that you may be successful."*<sup>287</sup>

<sup>286</sup> Repentance is repenting to Allah, that is repenting with a repentance which is true repentance. Thus the one who repents is repentant. It is returning away from disobedience to obedience. When a man is penitent he is one who is repentant, that is he is penitent to Allah. When the same term is applied to Allah it means Relenting, in that He relents towards his servants. It states in a prophetic tradition: "Repentance is having regret." The *Shehu*, may Allah be merciful to him said that repentance is the foundation of redemptive character. This means that all excellent traits and all spiritual stations began with repentance, in the same manner that the redemption, vicegerency and prophethood for our Father, Adam, upon him be peace began with his repentance. The *Shehu*, may Allah be merciful to him said in his *Umdat'l-Bayaan*: "The reality of repentance (*tawba*) is freeing the heart from the sins whose like you have previously committed; out of the sole desire to exalt Allah, the Mighty the Majestic and to flee from His wrath. That which will assist you in that is remembrance of the intensity of Allah's punishment and the weakness of your body." The preacher Yahya ibn Mu'adh ar-Razi said: "The spiritual ranks are seven: repentance; then austerity; then contentment; then fear; then yearning; then love; then Gnosis." For repentance is the first of the spiritual stations with Allah ta'ala and the door of repentance is the last door open for the wrctched. The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his *Sabeel 'n-Najaat*: "Verily Allah ta'ala has made repentance the covering for the nakedness of bad deeds, a purification of the impurities of error, a demolishing of what has passed from sins; and a restoration of what will come. Repentance is the life after death, and I mean the death of the hearts. Realize that neglecting repentance is darkness; procrastinating from it is remoteness; holding to it is nearness; and rushing to it is obligatory." He also said after some words: "The first of the spiritual stations is repentance, and nothing is accepted after it except by means of it. The Likeness of the servant when he commits and act of disobedience is like a brand new cooking utensil underwhich you lite a fire for some time, which causes it to be blackened with smoke. If you rush to wash it, it will be cleaned from that blackness. However if you neglect it and you persist to cook in it time after time, then the blackness will become firmly established in it. Then there will be no advantage to washing it thereafter. Similarly, repentance is the cleansing of the blackness of the heart. Due to repentance you excel in good actions with the fragrant scent of acceptance and your are victorious. Then Allah taa'ala loves you by His words: *'Verily Allah loves those who repent, and if you do not repent you will be among the unjust'*." He also said after some words: "Repentance has its conditions. They are: preventing the heart from resorting back to sins; regret for past sinful actions; avoiding persistence in sins in the future; restoring acts of injustice; rejecting procrastinating with good deeds; and seeking much forgiveness of Allah from slips. Repentance also has two supports upon which it is constructed and by which it is perfected. They are: having knowledge of Divine favors and gratitude to Allah ta'ala for repentance, because it is a blessing giving as a gift to you, and an advantage which has descended with you, which was prohibited to others. Thus, when the conditions of repentance are perfected, then it will be accepted: *'He is the One who accepts the repentance from His servants and He pardons sins and He knows what you do'*." Ibrahim ibn Ad'ham, may Allah be pleased with him said: "Whoever desires true repentance, should remove himself from acts of injustice, and leave intermixing with people. If not then he will never attain what he desires." Ibn 'Uyayna, may Allah be merciful to him once said: "The anger of Allah is a sickness for which there is no cure." Then Abd'r-Rahman ibn Bishr, may Allah be merciful to him said: "Its cure is seeking much forgiveness of Allah during the pre-dawn hours and sincere repentance."

<sup>287</sup> Quran- *an-Nuur* 24:31. The meaning of His words: *"Repent to Allah all together, O you who believe"*, that is, return back to obedience of Allah in what He commanded you and prohibited you; like the lowering of the gaze, protecting the private parts, avoiding entering homes which are not yours without permission or giving the greetings of peace; and other than these from what He has ordered and prohibited. The meaning of 'all together', means repent with the inward and the outward; or repent with the heart and all the limbs; or repent with the mankind and *jinn* from among you; or repent with your men and women; or repent with your old and young; or repent with your rulers and your subjects; or repent with your common people and your spiritually elite; and other than these from the various categories of O you who believe: *"...so that you may be successful"*, that you may arrive at spiritual stations with Allah ta'ala by means of repentance. The master of my master *Shaykh* al-Habib Abdullahi ibn Abu Bakr al-'Aydaruus may Allah sanctify his secret said in his *al-Kabreet'l-Ahmar*: "The one who has no repentance has no spiritual station." So resort back to His obedience and return to Him so that you can be saved from His punishment and attain His mercy. Here Allah ta'ala clarifies that repentance is the key to every good, and that the success of the believers depends upon their repentance. Allah ta'ala says: *"And hurry to a forgiveness from your Lord and a Paradise whose width is wider than the heavens and the earth."* The *Shehu* may Allah be merciful to him said in his *Tariq'l-Janna*:

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“Obligatory upon you O brothers is repentance (*tawba*) for two reasons. [1] It is necessary in order to acquire success in obedience, because the misfortune of sins causes two types of deprivations: [a] withholding a person from doing good deeds, [b] withholding a person from having zeal and eagerness in obeying Allah. [2] Repentance is necessary in order for your worship to be accepted by Allah. This is because the Creditor never accepts a gift in return for a payment of a debt. The things which will prompt you towards repentance are three: [1] remembrance of the result of shameless sins; [2] remembrance of the severity of Allah's punishment; and [3] remembrance of the frailty of your own bodies. If you were to persist in the remembrance of these, it would induce you towards sincere repentance (*at-tawba an-nasuuh*). The bounds of repentance in the heart from sins are entirely out of esteem for Allah `izza wa jalla and being on one's guard against His wrath. One does not repent out of desire for worldly matters, out of fear of people, or out of desire for praise or fame. Realize that sins are summed up into three divisions. [1] Leaving the obligations (*tark'l-waajibaat*) of Allah ta`ala like the prayer (*salaat*), fasting (*sawm*), *zakaat*, atonement (*kafara*) or others from these. You should make up as much of that as is possible. [2] The sins which occur between you and Allah subhaanahu, like drinking wine (*sharab'l-khamr*), playing wind instruments (*darab'l-mazaamir*), devouring compounded interest ( *riba*), and the like. You should have regret for that and be determined in your heart to never return to the like of that. [3] The third are sins which occur between you and other slaves of Allah. These sins are the most difficult of sins and are divided into those which were committed against someone's property (*maal*), self (*nafs*), honor (*`ird*), women (*hurma*), and *deen*. You should resolve those which are possible to resolve from what was mentioned. As for those which are not possible to resolve, you should return to Allah with humiliation (*tadara`u*) and sincerity (*sidq*) in order that Allah may be pleased with you on the Day of Rising.” The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him, said in his Tariq'l-Jaada regarding the things which perfect and complete one's repentance: “They are seeking knowledge; adhering to good deeds; sincerity of directing oneself towards Allah; persistence in taking recourse with Allah; the complete indictment of the soul; being severe in one's vigilance against the soul; much silence; much seeking forgiveness; and much remembrance of Allah.”

**And among these redemptive traits is fearful awareness (at-taqwa).**<sup>288</sup> Allah ta'ala says; "Whoever obeys Allah and His Messenger, and dreads Allah and is fearfully aware of Him, these are they who are the achievers."<sup>289</sup>

<sup>288</sup> The etymological root of fearful awareness (taqwa) is from expression 'to protect' (waqiya), where you say: 'Allah protected him well with a protection, that is to say, He guarded him. The protecting of a thing is to defend it when you shield it or cover it from harm. He, upon him be peace utilized the phrase in a prophetic tradition when he said: "Each of you should protect (waqiya) his face from the Fire." Shaykh Muhammad ibn al-Faqih al-Humasi said in his Naseehat'l-Mubaarika: "Indeed fearful awareness, when you examine it from its verbal expression it is a word which gathers in it the meanings of to avoid and to obey." Thus, fearful awareness is a spiritual station earned by the servant through his effort as Allah ta'ala says: "Therefore, have fearful awareness of Allah to the extent that you are able." It is the key to lawful provision and financial richness by His words: "And whoever has fearful awareness of Allah He makes for him a way out and provides for him from a direction which he does not reckon." It is the fundamental cause for the descent of knowledge, wisdom and gnosis by His words: "Have fearful awareness of Allah and He will teach you." And by His words: "If you have fearful awareness of Allah He will make for you a criterion." And by His words: "Have fearful awareness of Allah and believe in His Messenger and He will grant you two warrants from His mercy and He will make for you an illumination by which you can proceed." The station of fearful awareness is a spiritual station of prestige and transcendence with Allah ta'ala. For in reality there is no station above it because it embraces every all the spiritual stations. Allah ta'ala says: "Verily the most noble of you with Allah are those who are the most fearfully aware." Imam as-Shafi', may Allah ta'ala be pleased with him said: "Whomever is not given honor by means of fearful awareness, then he will have no honor." Thus, fearful awareness has its diverse degrees as the *Shehu*, may Allah be merciful to him said in his Tariq'l-Janna: "The degrees of fearful awareness are three: [1] fearful awareness from idolatry; [2] fearful awareness from heretical innovation; and [3] fearful awareness from disobedience. Imam al-Ghazaali added to these the fearful awareness from excess. The limits of fearful awareness are to avoid everything in which there is feared a danger to one's religion. ...the one who desires to have fearful awareness of Allah; he must restrain the five limbs because they are the foundation. They are the eyes, the ears, the tongue, the heart, and the stomach. One should guard them by preserving them from the dangers feared for them in the matters of the religion like disobedience, prohibitions, excess and extravagance in lawful things. If you succeed at preserving these limbs, it is hoped that it will be enough for the rest of the pillars of the soul." Shaykh Muhammad ibn al-Faqih al-Humasi said: "After fearful awareness from excess, comes fearful awareness from 'otherness' which veils the hearts. It is then that one enters into the priceless science which springs from the hearts of the Knowers of Allah, after having become lucid and pure of turbidity and the lifting of the veils. Allah ta'ala says: 'And have fearful awareness of Allah and He will teach you'." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him said in his Tariq'l-Jaada: regarding the verification of fearful awareness "It is obtained by following the commands and avoiding prohibitions, until one leaves even those things which are not harmful in order not to fall into that which is harmful. However, this begins with leaving those prohibitions which are certain. Then he leaves those prohibitions about which there is disagreement. Then he leaves those things which are dubious, by staying clear of even the places which are questionable. This level of fearful awareness cannot be attained except by being content with what is essentially necessary from food, attire, living quarters, and riding mounts, by being content with what one finds from lawful food which is the extent that one needs to assist him in his worship; by being content with what he finds of lawful attire which is sufficient to cover his private parts and protects from cold and heat; by being content with whatever living quarters sufficient enough to provide a barrier between you and the sight of men and rain." Wabih ibn Manabbah said: "Faith is exposed and naked and its attire is fearful awareness." Taliq ibn Habib was once asked to describe fearful awareness and he said: "It is acting in accordance with obedience to Allah based upon illumination from Allah, hoping the reward of Allah, and avoiding disobedience of Allah based upon illumination from Allah, being fearful of the punishment of Allah. That is the meaning of His words: 'Whoever obeys Allah and His Messenger, and dreads Allah and is fearfully aware of Him, these are they who are the achievers'." I say: the meaning of his words: 'based upon illumination from Allah' is an indication of the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace and his praiseworthy character, for it is an illumination from Allah, as He says: "O People of the Book, there has come to you Our Messenger, who makes plain much of which you used to conceal of the Scripture, and he pardons much. There has come to you an illumination from Allah and a Clear Book. Allah guides by him those who follow His pleasure, the Way of Peace, and he extracts them out of darkness into the Light, by His permission and he guides them to the Straight Path." For the whole of fearful awareness is adhering to the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace, outwardly and inwardly.

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<sup>289</sup> Quran- *an-Nuur* 24:52. The meaning of His words: “*Whoever obeys Allah and His Messenger*”, in what He commands and prohibits and surrenders to their judgments which may be for or against him: “...*and dreads Allah and is fearfully aware of Him*”, that is, he dreads the end results of disobedience of Allah and is vigilant against it; and he is fearfully aware of the Punishment of Allah by being in obedience of Him in His commands and prohibitions; “...*these are they who are the achievers*”; that is, those who do that they are the achievers of the Pleasure of Allah for them on the Day of Judgment, and safety from His Punishment. Or it means they are the achievers of the blessings of this world’s life, for the most superior blessing in this world’s life is the blessing of Islam and having faith in Him. Aslam once said that Umar one day was standing in the Mosque of the Prophet, may Allah bless him and grant him peace, when a foreign trader from Rome came and stood near him and said: “I testify that there is no deity except Allah and I testify that Muhammad is the Messenger of Allah.” Then Umar said to him: “What is your affair?” he said: “I have surrendered to Allah.” He then said: “Is there a reason for that?” He said: “Yes. I have read the Torah, the Zabuur, the Injil and many of the Scriptures of the Prophets; but I only heard a small portion of the recitation of the *Qur’an* which gathered in it all that was in the previous Scriptures. Then I knew that It was from Allah, so I accepted Islam.” He then said: “Which verse was it?” He said: Allah ta’ala says: “*Whoever obeys Allah*”, in the obligations; “...*and His Messenger*”, in the *sunnan*; “...*and dreads Allah*”, in what has passed from his years; “...*and is fearfully aware of Him*”, in what remains of his years; “...*these are they who are the achievers*”, that is, the achievement of salvation from the Fire and entrance into Paradise.” Then Umar said that the Prophet, may Allah bless him and grant him peace said: “I was given comprehensive speech.” Likewise, encompassed within fearful awareness is the gathering of all the stations of felicity. And Allah has made it a way out from every constriction worldly and religious, outwardly and inwardly. The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye` said in his *Diya’t-Ta’weel Fi Ma’an’t-Tanzeel* regarding the meaning of Allah’s words: “*Whoever has fearful awareness of Allah, He will make for them a way out, and will provide for him from where he does not reckon. And whoever relies upon Allah, then He is enough for him. Indeed Allah delivers His command for Allah has given everything its decree*”: “This is a proof that fearful awareness is the master of the affair. It has been related from the Prophet, may Allah bless him and grant him peace that he said: ‘I do not know of a more suitable *Qur’anic* verse’ that if mankind were to hold to it, it would suffice them.’...It has been related that Salim ibn `Awf ibn Malik al-Ashj`ai was once captured and made a prisoner by the enemies; and his father went and complained to the Messenger of Allah, may Allah bless him and grant him peace who then said: ‘Have fearful awareness of Allah and increase in the saying of: There is no power or might besides Allah’. So he did this, and one day while he was in his home, when suddenly his son banged on the door and with him were one hundred camels which he has seized from the enemies during his escape. It was on this occasion that the above cited verse was revealed.” Just as Allah ta’ala has made fearful awareness a way out and the cause for lawful provision, likewise He has made it as an access from lower spiritual stations to higher spiritual stations and the causative factor in the lifting of the veil between him and his Lord. The master of our master, *Shaykh* al-Habib `Aydaruus ibn Hussayn ibn Ahmad, may Allah sanctify his secret said in his *al-Kabreet’l-Ahmar* regarding fearful awareness: “It is the foundation which prevents the structure from collapsing on itself until the End of Time, since it is the foundation of the religion, whose companion continues to spiritually ascend in the gardens of Divine secrets and blessings and then ascend to the most Noble Ascent in the world of Divine Majesty.” It is for this reason that Allah ta’ala says: “*The End is with those who are fearfully aware.*”



**And among these redemptive traits is patients (as-sabr).**<sup>290</sup> Allah ta'ala says, "Give good news to those who are patient, those who when they are afflicted with an affliction they say: We belong to Allah and to Him is our return."<sup>291</sup>

<sup>290</sup> The etymological root of patience is from 'restraint'. For the patience that a person has for a thing is his ability to endure it patiently, which is his ability to restrain himself. Patience is one of the Divine Attributes of the Lord of the worlds, for His Name is the Patient (*as-Sabuur*). In all of the narrated prophetic traditions regarding the Beautiful Names of Allah, the last of them is always the Patient (*as-Sabuur*). That is He is the One who eventually overtakes the disobedient ones with His vengeance. The Knower of Allah, Muhammad Tukur ibn Muhammad, may Allah be merciful to him said in his *Qira' 'l-Ahibaa*: "The Patient is He who due to His sublimity does not hasten in avenging those who seek to harm Him, even though their harm can never reach Him. The meaning of patience with regard to Allah ta'ala is that He postpones the Divine punishment from the disobedient until a time hidden in His foreknowledge. Then He suddenly seizes them or relents to them due to His bounty. It has been related in a tradition: 'There is no one who is more patient against harmful treatment than Allah. It is for this reason He named Himself the Patient.' Thus, the one who has gnosis that He is the Patient, he comes to love Him due to His compassion to His servants, and he never feels safe from His plots in any of his states, whether in ease or extreme difficulties. The manner of drawing near to Allah by means of this Name in correlation is to avoid everything which He dislikes as a way of protecting sanctity; and to adhere to the *Sunna* as a way of perfecting one's service. This is because acting contrary does not please the Absolute Being sub'haanahu. Among the special qualities of the Divine Name *as-Sabuur* is that it wards off afflictions. For whoever recites it 100 times before the rising of the sun will not be afflicted with disaster." I say: this secret is connected to the sincerity of one's intention, adherence to fearful awareness and having a good opinion of one's Lord, as the Messenger of Allah, may Allah bless him and grant him peace said regarding the disobedient man: "He raises his hands to the heavens, saying: My Lord! My Lord! While his food is forbidden, his drink is forbidden, his attire is forbidden, and he sustains himself with what is forbidden. Shall one such as him be answered?" Realize that every spiritual station with Allah ta'ala and every praiseworthy trait requires some level of patience and endurance. The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye', may Allah be merciful to him said in his *Nayl'l-Maraam Min Shaym'l-Kiraam*: "Realize O brother that all the praiseworthy traits return back to acting contrary to one's corrupt whims, avoiding passions and refraining from the incitements of the appetites. All of these revolve around patience." The *Shehu*, may Allah be merciful to him placed patience immediately after fearful awareness as an indication of the words of Allah ta'ala: "Indeed he who is fearfully aware and is patient, verily Allah does not forfeit the reward of those who are excellent." Thus, patience is conjuncted to fearful awareness because the latter cannot be perfected or complete without patience and endurance. For this reason al-Khawaas said: "Patience means being firmly established upon the rules of the Book and the *Sunna*." Dhu'n-Nun al-Misri said: "Patience is the state of seeking assistance with Allah ta'ala."

<sup>291</sup> Quran- *al-Baqara* 2:154-155. The meaning of His words: "Give good news to those who are patient", of a Tremendous Reward due to their patience, for their reward will be beyond measure. Thus Allah ta'ala orders the Prophet to mention it because giving good news is specified for those who are severely tested by hardships from the people of endurance, who are described with the description Allah gives them. The root of news is a person informing another person of news which will either do him good or harm, which he had not experienced before. The meaning of His words: "... those who when they are afflicted with an affliction", afflictions here are every type of harm which adversely affects the believer and afflicts him. It is said that an affliction is a catastrophe which befalls a person, (even when it is insignificant) which can bring about harm. It has been related by Muslim on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The believer is never afflicted from disease, fatigue, malady, sadness or even some anxiety which worries him except that it is atonement for his sins." The meaning of His words: "...they say: We belong to Allah and to Him is our return", al-Qurtubi said: "Allah ta'ala made these words as a refuge for those afflicted by affliction and a protection for those severely tested with trials. This is due to what has been gathered in their blessed meanings. When he says: 'We belong to Allah', is the expression of Divine unity, recognition of one's servitude and being owned by Him. When he says: 'and to Him is our return', this is recognition of his ultimate destruction and his being resurrected from the graves, as well as absolute certainty that all affairs return to Him, just as they all belong to Him." Sahl ibn Abdallah at-Tushtari said: "When Allah ta'ala says: 'Give good news to those who are patient', thus patience became the essence of livelihood. Patience is two kinds: patience against disobedience of Allah. This person is the one who struggles. And patience with obedience to Allah. This one is the worshipper. For when a person is patient against disobedience of Allah and patient with obedience to Allah, Allah lets him inherit contentment with His decree. The sign of contentment in a person is the tranquility of the heart with what is presented to the soul from disliked things and loved things."



And He ta'ala says, "*Verily those who are patient will be compensated with a reward which has no end.*"<sup>292</sup>

<sup>292</sup> Quran-az-Zumar 39:10. The meaning of His words: "*Verily those who are patient will be compensated*", that is, those who are patient against disobedience and patient with obedience. It is said 'those who are patient' here means those who patiently fast. The evidence for this is in the words of the Prophet, upon him be blessings and peace narrating directly from Allah: "*Fasting belongs to Me and I am the One who rewards it.*" The meaning of His words: "...with a reward which has no end", means without limit, or it means He will increase the reward manifold. On the authority of al-Hassan ibn Ali who said: "I heard my grandfather, may Allah bless him and grant him peace say: 'Perform the obligations and you will be among the most worshipping of people. Adhere to contentment and you will be among the richest of people. O my son, verily in Paradise there is a tree which is called the Tree of Affliction which will be granted to the people of affliction in this life. For the Scales will not be set for them. Nor will the record of deeds be spread out for them, and for them rewards will pour out abundantly.' Then the Prophet, may Allah bless him and grant him peace recited the verse: '*Verily those who are patient will be compensated with a reward which has no end.*'" This narration from our master Imam al-Hassan ibn Ali on the authority of his grandfather, our master Muhammad upon both of them be blessing and peace forever is the nourishment of the hearts of those under going trials and tribulations in this world's life. For their reward in the Hereafter does not rule out them receiving rewards in this life. On the contrary, many of the People of Allah attain their high ranks with Allah and gnosis of Him from the door of affliction and hardships. Those who draw near to Allah azza wa jalla from the door of hardships and affliction, they are the People of Majesty. The Knower Shaykh Abd'l-Qadir ibn Mustafa said in his Ma'rifaat'l-Haqq: "When a human being examines what befalls him from these conditions, hardships, and ordeals and his inability to ward them off, he realizes with absolute certainty that he has a Lord. He thus benefits by these hardships in attaining gnosis of Allah from the perspective of His attributes of majesty (*sifaatihi al-jalaaliya*) in the same manner that others attain direct knowledge through His attributes of beauty (*sifaatihi al-jamaaliya*). He thus becomes aware through this of the greatness of his Master and Originator. Allah ta'ala says: "*And He is the Overwhelming over His servants.* So whoever examines this will have his heart filled with terror of Allah (*ruhbat Allah*) and fear of Him, which will result in his embarking immediately upon worshipping his Lord, fearing the station of his Lord, and eventually prohibiting his own soul from its corrupt passions (*al-hawaa*)." I say: Allah thus illuminates the heart of the believer undergoing affliction and hardships from the nich of His words: "*And for the one who fears the Station of his Lord, there are two Gardens. So which of the favors of your Lord can you deny?*" For no one can attain this station except through patience. For this time is a time of majesty, because the lands of the Muslims have been filled with affliction, hardships and tribulations, wherein many of the descendents of the *awliyya* have been slaughtered in Baghdad, the demolishing of the graves of the *awliyya* and their mosques with bomb attacks at the hands of the disbelievers and the warmongers among the Muslims. Along with that, corruption has spread in all the lands, and other than that from the small signs of the Hour. All this is evidence that this time of ours is a time of majesty. Thus, it is incumbent upon the spiritual wayfarer and others to return to Allah ta'ala with sincere repentance, fearful awareness and patience in order to attain what Allah ta'ala has concealed of His reward and gnosis inside of afflictions, hardships and severities. For the *Shehu* may Allah be merciful to him said in his Tariq'l-Janna: "Patience is obligatory upon you in every situation for two reasons. [1] The first reason is that patience enables you to reach the desired aim of worship. This is due to the fact that every level of worship is built upon patience. When someone intends to worship Allah and is exclusively intent upon that, then he is met with obstacles, difficulties, trials and burdens: nay worship itself is an inconvenience. This is so since it is not possible to perform worship except by the containing and coercing of the soul (*nafs*) against difficult affairs. Then you must completely immerse yourself in worship so that the worship should not become tainted. Then you must persist in actions which are the most strenuous in order to keep the soul in check. Realize that this place is a place of trials which go hand in hand with ordeals. These ordeals are divided into hardships and afflictions like the death of family members, near relatives, brothers, and companions. Other ordeals include those which effect the soul, like sickness, infirmities, people fighting you and craving what you possess, slandering you, lying upon you and the wasting away of one's wealth. For each one of these afflictions there is a particular distress. Realize that the one who seeks after the Hereafter has the hardest of afflictions. For the one who is nearest Allah ta'ala has the most afflictions in this life...[2] The second of the two reasons is that patience (*sabr*) it is the cure and its drink is disliked but blessed. It attracts every benefit and wards-off every harm. This is because every intelligent person knows that the soul hates taking a real cure. And realize that patience is four kinds: [1] patience during obedience; [2] patience against disobedience; [3] patience against the excesses of this world; and [4] patience in the face of trials and afflictions." What will assist you in being patient is in what was said in a blessed poem from one of the unknown Knowers of Allah, in which contains an immense secret for the one who persist in reciting it and reflect on its meanings. It is: "So behave with patience in what comes from

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repugnant things\* For the one bereft of patience it is feared for him the Wrath of Allah. When a person behaves with patience his virtue due to it \* Is seen, and there never comes to him debarment from Allah. Patience is an impregnable shield for the one who armors himself with it \* It suffices against disliked things and harm which comes from the decrees of Allah. Patience in all matters is being in a state of reliance \* And the possessor of patience is praiseworthy with Allah. Therefore, adhere to to patience if you aspire for Beauty, and be \* Surrendering in all matters regarding the things which come from Allah. And continue to be bolstered throughout the years you are granted \* In what repulses you from matters, by endurance with Allah. You will then attain all your desires in this world and the Hereafter \* If you maintain an excellent opinion from you of Allah. Then blessings with the praise of Allah upon \* Muhammad al-Mustafa, who is from the Select of Allah. And the family and Companions, then the *Taabi`uun*, to them \* Along with peace be purification which flows from Allah.”

**And among these redemptive traits is austerity (az-zuhud).**<sup>293</sup> Allah ta'ala says; "*And do not strain your eyes after what We have given certain pairs from among them to enjoy from the splendors of this world's life.*"<sup>294</sup>

<sup>293</sup> Austerity in a thing and austerity from a thing means to leave it inwardly and outwardly. For austerity is the opposite of desire and craving for the life of this world. The *Shehu* may Allah be merciful to him said in his 'Umdat'l-Bayaan: "The reality of austerity (*zuhd*) in this world is avoiding the forbidden (*haraam*), the dubious (*shubhat*) and the superfluous in lawful things (*al-fuduul min 'l-halaal*) out of desire for the blessings of the Hereafter and its exalted ranks. That which will assist you in that is to remember the temporal nature of this world and that it is the enemy of Allah and you are His lover. Whoever loves someone hates his enemy." Austerity is the cure to the disease of consumerism which has become the new idolatry in this age. *Shaykh* Abd'l-Qadir'l-Murabit once noted that the supermarkets and the huge shopping malls have become the new churches, synagogues, and temples in this age whose religion has become global consumerism. For consumerism has become the drug of choice for governments around the world, and in spite of the obvious destruction which global consumerism has caused in the economies of the world; yet the addiction and demand for this drug is increasing. The only cure is in individual austerity. The *Shehu*, may Allah be merciful to him said in his Tariq'l-Janna: "Realize O brother that austerity in this world (*zuhd fi 'd-dunya*) is incumbent upon you for two reasons. [1] The first is in order for your worship to be well established and increased. Craving for this world preoccupies you from Allah in your outward form by actively seeking after it, or in your inward by your earnest desire for it and the evil whispering of the self. And each of these hinders true worship. The soul (*an-nafs*) is one and the heart (*al-qalb*) is one. When any one of them becomes occupied with a thing, it becomes cut off from its opposite. [2] The second reason is in order to increase the value and worth of your actions. Realize that austerity is in two parts: [1] austerity in what is decreed (*zuhd maqdur*) for the slave; and [2] austerity in what is not decreed for the slave. As for that austerity which is decreed for the slave, it is in three things: [1] not to crave for what has been lost from this world; [2] severance from what one has accumulated from it; and [3] not yearning for it nor amassing it. As for austerity which is not decreed for the slave, it is emotional coldness in the heart towards this world and what is in it. One can only be able to induce coldness in the heart for it if he has put forward the premise that he is doing it for the sake of Allah ta'ala and out of esteem for His reward. Realize that the most difficult of matters is not having the desire for this world in one's heart. How many people there are who have left this world in their outward but are still craving for it and delighting in it in their inward. Whoever is able to be firmly established in austerity, there is none more wealthy than he from the bounties of Allah subhaanahu wa ta'ala. For if he is able to ward off craving and choosing this world from his heart, then this has only come about from the bounties of Allah the Generous 'izza wa jalla. Further, that which will incite you towards austerity is remembrance of the transitory nature of this world (*afaat ad-dunyaa*). An excellent word concerning that is that this world is the enemy of Allah 'izza wa jalla, and you are His beloved. For whoever loves a thing, hates its enemy."

<sup>294</sup> Quran-TaHa15:88. The meaning of His words: "*And do not strain*", that is do not gaze; "...*your eyes after what We have given*", that is to say, do not strain your eyes after the wealth which We have granted for whatever reason to some categories of disbelievers from the splendors of this world's life. The meaning of His words: "...*certain pairs*", means categories or groups; "...*from among them*", contrary to what those who are austere are upon. His words: "...*to enjoy from the splendors of this world's life*", means its beauties and fineries. The prohibition here in the verse is prolonging one's gaze at them, until one's heart become full with amazement of them and deeming them excellent. As for the short glance and then turning away without prolonged gazing, there is no prohibition against it, as it was said in the Ghayat'l-Amani. This means do not strain your eyes to the actual splendors that they possess, which is a reference the categories from among them. Or it means do not strain your eyes towards the people themselves who have been given these splendors. It also says in the Ghayat'l-Amani: "The scholars and the people of fearful awareness have strongly insisted on avoiding gazing at the children of tyrants, their riding mounts, and luxuries, because it is an allurement and temptation to them to tyrants to seek increase in these things and to delve deeper into them." It states in the al-Jawahir: "Whenever Urwa ibn az-Zubayr saw something from the rulers and their ostentatious ways, he would immediately head towards his home and enter it reciting the words of Allah: '*And do not strain your eyes after what We have given from among them to enjoy from the splendors of this world's life*.'"  
Regarding that the *Qutb* Ahmad ibn Abi al-Hawaara said: "Whoever gazes this world with the look of desire and love, Allah extracts the light of certainty and austerity from his heart." It has been related by Ibn Maja on the authority of Sahl ibn Sa'd as-Sa'di who said: "Once a man came to the Prophet, may Allah bless him and grant him peace and said: 'O Messenger of Allah guide me to an action that when I do it Allah will love me and people will love me.' He said: 'be austere in this world and Allah will love, and be austere with what is with people and people will love you'." Sufyan at-Thawri said explaining the meaning of the above prophetic tradition: "Austerity from the

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world is actually austerity from people, and the first of that is your austerity from the desires of your own soul.” It has been related by ad-Daylami on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Austerity in these times is from gold and silver, but there is coming a time upon the people when austerity from people will be more advantageous than austerity from gold and silver.” *Imam* as-Shafi` once said to ar-Rabi`u: “Adhere to austerity for indeed austerity for the one who is austere is better than fine jewelry on a busty woman.” *Imam* Malik said: “Austerity from this world means having a lawful means of earning a living and reducing one’s false hopes.” He also said: “No one is astere in this world except that Allah expresses wisdom on his tongue.” These two statements of the *Imam* of the land of *Hijra*, *Imam* Malik ibn Anas, may Allah be pleased with him are proof that the meaning of austerity does not mean neglecting earning a livelihood for one’s family and leaving a profession, sitting in the home while someone else takes care of him. For the *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his Tanbeeh as-Saahib `Ala al-Ahkaam `l-Makaasib: “There is his words upon him be blessings and peace: ‘Verily Allah loves that a servant have a profession’. It was related that once Jesus, upon him be peace encountered a man and asked him: ‘What do you do for a living?’ He said: ‘I worship.’ He then said: ‘Then who provides for your financial maintainance?’ He said: ‘My brother.’ He then said: ‘Your brother is more of a worshipper than you.’ Abu Hudhayfa said: ‘The best of you are those who do not neglect their worldly affairs for their Hereafter, nor their Hereafter for their wordly affairs.’ Ibn Mas`ud said: ‘I dislike to see man completely idle, neither occupied with his wordly affairs nor being occupied with his Hereafter’.”

**And among these redemptive traits is reliance on Allah (at-tawakkal).**<sup>295</sup> Allah ta'ala says; "Whoever relies upon Allah, then He is enough for him."<sup>296</sup>

<sup>295</sup> The etymological root of the word reliance is from 'to entrust', that is to say, 'to entrust to Allah', 'to rely upon Him', and 'to have confidence in Him'; all which means to surrender to Him or to make Him one's Sole Guardian. The attribute the Guardian is one of the Divine Names of Allah ta'ala, and means that He is permanently responsible for granting daily provision to the servants. Allah ta'ala is the One who is the Guardian by preserving the existence of the entire creation. Allah ta'ala says: "That is Allah your Lord, there is no deity except Him, the Creator of everything. Therefore worship Him for He is Guardian over everything." It is for this reason that many among the Awliyya place His words: "Allah is enough for me and He is the Best of Guardians", in their litanies and daily spiritual recitations. The *Shehu*, may Allah be merciful to him used to recite it 200 times after each prescribed prayer, as *Sultan Muhammad Bello ibn Shehu* Uthman ibn Fuduye' cited in his *Infag'l-Maysuur* and the *Wazir'l-Masaalih* Abd'l-Qadir ibn Gidadu cited in his *al-Mawaahib'r-Rabaaniyya Fi Tahqeeq at-Tareeq al-Qaadiyya*. The Knower Muhammad Tukur said in his *Qira'l-Ahiba*: "Whoever has gnosis that He is the Guardian he suffices with Him in all His affairs, he does not attempt to manage affairs along with Him and he does not rely upon anything besides Him; as Allah ta'ala says: 'Allah suffices me as a Guardian'. By correlation the manner in which one can draw near to Allah y means of this Divine Name is being in a complete state of reliance upon Him. Through behavior the manner in which the servant can draw near to Allah by means of It is by making Him the Guardian over all things which govern his affairs responsively and determinatively by desiring His rights from them. The special qualities of the Divine Name 'the Guardian' has effective influence over the fulfillment of needs and warding off afflictions. In addition to this, whoever fears violent winds, or thunderstrikes and the like, should recite the Name many times and they will be diverted from him. This Divine Name also is effective in opening the doors of good and provision." The meaning of his words: "recite the Name many times" is that he should say: 'O Guardian' with tranquility of heart. The *Shehu* may Allah be merciful to him said in his *Umdat'l-Bayaan*: "The reality of reliance upon Allah (*tawakkul*) is the confidence and tranquility of the heart and its realization that the sustaining of your physical structure is only by Allah, the Mighty and Majestic. It is not sustained by anything other than Him. That which will assist you in that is to remember that Allah ta'ala guarantees your provision and to remember that He is disconnected and far removed (*tanzeeh*) from breaching promises (*khulf*), forgetfulness (*sahwi*) or incapacity (*'ajaz*)." *Shaykh* Abu Hamid said: "Some may assume that the meaning of reliance upon Allah is to neglect earning a living with one's body, to avoid management of one's affairs in his heart, and to just sit on the earth like an inanimate rock, or like a meat on a butcher's block. This opinion is pure ignorance and is forbidden in the *shari'a*. For the *shari'a* has praised those who are reliant upon Allah; so how can a person attain a station from the spiritual stations of the religion while at the same time he is committing an illicit act from what has been prohibited in the religion? On the contrary, we attain unveiling of the Absolute Being within the realm of what is lawful. We say: that the effective influences of complete reliance upon Allah emerges within the dynamics of the servant and his endeavoring within his own actions in seeking after his objectives." These words from *Shaykh* Abu Hamid are priceless. For this reason *Sultan Muhammad Bello ibn Shehu* Uthman ibn Fuduye' said in his *Tanbeeh's-Saahib*: "It has been related that once al-Awzaai' met Ibrahim ibn Adham in the streets and he was carrying a bundle of fire wood on his neck. He then said to him: 'O Abu Is'haq where are you going with that? Your brothers can suffice you.' He said: 'Leave with this, because it has reached me that whoever reaches a point of humiliation in seeking after lawful earnings, then Allah will be pleased with him; and whoever seeks this world's life in order to be independent of people and in order to be gracious towards his neighbor, will meet Allah on the Day of Judgment and his face will be as bright as the full moon.'" It is well known that the Knower of Allah, Ibrahim ibn Adham was among the master of the ascetics and the people of complete reliance upon Allah, and he never earned his living from his religion, as the case with many of the scholars in these times; yet he never neglected earning lawful earnings with his own hands – so understand.

<sup>296</sup> Quran- at-Talaaq 65:3. The meaning of His words: "Whoever relies upon Allah", in all his affairs, or whoever leaves his affairs over to Him; or whoever is fearfully aware of Allah and avoids disobedience, and relies upon Him: "...then He is enough for him"; that is to say, He will suffice him; or He will suffice him against his anxieties; or in what He will give him in the Hereafter from His Divine Reward, it will be sufficient. Allah ta'ala says: "If you truly believe in Allah, then upon Him you should rely if indeed you are believers." It has been related by at-Tirmidhi on the authority of Umar ibn al-Khataab who said that the Messenger of Allah, may Allah bless him and grant him peace said: "If you really relied upon Allah with reliance which is true, then He would provide for you in the same way that He provides for the birds who leave their nest empty but return full." The meaning of this prophetic tradition is that if you really depended upon Allah, by knowing with absolute certainty that there is no doer except Allah, and that there is no giver nor preventer except Him. Then you proceed to seek after your daily provision with an excellent attitude, and with reliance upon Allah; then He will provide you in the same way that He provides for the birds who go out

from their nest in the early morning hungry, but return in the late afternoons completely full. For earning a living is not the cause of provision, the real provider is Allah ta'ala. This indicates that true reliance upon Allah does not comprise of indolence and idleness. On the contrary it is necessary for the person to have some category of causative factor as a means, because birds are provided for by Allah during their endeavoring and seeking their provision. For this reason that *Imam Ahmad* said: "This prophetic tradition is not a proof for the neglecting of earning a living. Rather, it is a proof for the necessity of seeking one's provision. What is intended here is if they truly relied upon Allah in their going, coming and transactions, and knew that all good is in His hand; then their transactions would only be profitable and safe, like the birds. However, depending upon their means of financial support and earning a living does not negate reliance upon Allah." The *Shehu* may Allah be merciful said in his *Tariq al-Janna*: "Thus reliance upon Allah sub'hannahu is necessary for you under all conditions in the occasion of means of subsistence and during pressing needs for two reasons. [1] The first reason is in order to solely occupy oneself with worship. [2] The second is that neglecting worship is among the greatest of dangers. This is because Allah has proven to us that the means of subsistence is just like the process of creation by His words, "Allah has created you and then He has provided for you." In the above verse Allah ta'ala initially promises one's daily means of subsistence and then not being content with a promise, He guarantees it. Not being content with a guaranty, He ta'ala then swears. Not being content with that He ta'ala commands the means of subsistence and then He conveys it and He then warns. Thus the one completely reliant upon Allah (*al-mutawakkila*) pursues all worldly affairs in accordance with the strength of his inner vision (*baseera*) and the perfection of his certainty (*kamaal yaqeen*) in the promise of Allah sub'hannahu. Thus, he does not pay attention to humans who attempt to frighten him or to any devils who attempt to deceive him. Will you not consider, my brother, the people of zeal and determination among the children of this world's life. Either a person is a ruler who is constantly threatened with war upon his kingdom. His kingdom is either maintained or it is destroyed. Or a person is a trader who is forced to give himself over to one of two matters: either the loss of life or the gaining of profits. As for the children of the Hereafter, for their capitol is reliance upon Allah (*at-tawakkulu*) with what He ta'ala has decided for them. They have become devoted to the worship of Allah ta'ala and have become firmly established in their keeping apart from people. They have embarked boldly into the deserts and as a result have become the kings of the earth, who travel wherever they desire. Every place has become like one single place to them and all times have become like one single age to them. As for the reality of reliance upon Allah ta'ala (*at-tawakkulu*), it is that you realize that the subsistence of your physical constitution is from Allah 'izza wa jalla, not by any other than Allah, nor from any ephemeral thing from this world (*hutaam mina ad-dunya*), nor by any cause from the means of subsistence (*sabab mina'l-asbaab*). As for the incentives towards reliance upon Allah, it is the guaranty of Allah ta'ala and the perfection of His knowledge, omnipotence and His being absolutely free of the attributes of creation like forgetfulness and impotence. As for the proper application of reliance upon Allah; it has three situations [1] concerning your allotted share (*qisma*); [2] regarding assistance (*nusra*); [3] regarding daily needs (*haaja*) and means of subsistence (*rizq*). Realize that Allah is solely responsible for each of these situations, however in accordance with how firmly established your intention is to worship Him." Sa'id Jubayr said: "Reliance upon Allah is the gatherer of faith." He used to supplicate saying: "O Allah verily I ask You for sincere reliance upon You and excellent opinion of You." For excellent opinion of Allah is knowing with certainty that Allah ta'ala is the Guardian in all your affairs. For this reason Abdallah ibn Dawud al-Khuryabi said: "My opinion is that reliance upon Allah is having a good opinion of Allah." The ascetic Hatim ibn Unwan al-Balkhi was once asked: "Upon what foundations did you construct your affair in reliance upon Allah?" And he said: "Upon four traits: [1] I knew that no one else would consume the provision written for me. Thus my soul became tranquil regarding it. [2] I knew that no one else would perform the actions written for me. Thus, I busied myself with them. [3] I knew that death would come to me suddenly. So I looked forward to it. And [5] I knew that I was never free from the vision of Allah. Thus I was always modest before Him." *Imam Abu'l-Qasim al-Qushayri* said: "Realize that the locus of reliance upon Allah is the heart. As for the outward movement of the body, that does not negate reliance in the heart, after the servant realizes with certainty that provision is from Allah ta'ala, even when He makes things difficult by limiting them or when He makes things easy by facilitating them." My master *Shaykh Muhy'd-Deen Abd'lQaadir al-Jaylani* may Allah be pleased with him was once asked about reliance and he said: "Reliance upon Allah is a Divine Reality like the reality of sincerity. For the reality of sincerity is the raising of the spiritual endeavor from seeking over dependence on one's actions. That is the reality of reliance upon Allah. It is extracting oneself from having power and might along with being tranquil with the Lord of lords sub'haanahu wa ta'ala." He also said: "Reliance upon Allah is in three degrees: reliance upon Allah, then surrendering to Allah, and then leaving matters over to Allah." For this reason the *Shehu* discusses the issue of leaving matters over to Allah after clarifying the reality of reliance upon Him.

**And among these redemptive traits is leaving matters over to Allah (tafweed'l-amr ila Allah).**<sup>297</sup> Allah ta'ala says narrating the words of the believers from among the People of Pharaoh; "*I entrust the matter over to Allah. Verily Allah sees His slaves.*"<sup>298</sup>

<sup>297</sup> The etymological root of entrusting matters over to Allah is from the phrase 'to consign a matter over to something', that is to say, to refer the matter back to it. Thus, the meaning of the phrase in this context is to render matters over to Allah ta'ala and to make Him the judge regarding it. The causative factor for entrusting matters over to Him are two: [1] remembering the intrinsic misfortune in affairs and the possibility of destruction and corruption inherent in them; [2] remembering your impotence in protecting yourself from the damage of these misfortunes. The *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Bayaan: "The reality of entrusting matters over to Allah is your desire for Him to protect you in those things conducive to your welfare from all that has hazard in it and against which you have no security. That which will assist you in that is to remember the inherent hazards of all affairs and to remember your own incapacity to guard yourself against them.." He also said in his Tariq'l-Janna: "It is necessary for you entrusting all matters over to Allah sub'hanahu for two reasons: [1] it brings tranquility to the heart; [2] it gains righteousness and good in the future." Some of the Knowers of Allah have made entrusting matters over to Allah a third of faith, as the *Shaykh* of our Group Abu Turab ibn al-Hussien, may Allah be pleased with him said: "Three things are from the virtues of faith: making preparations for death; satisfaction with the minimum requirements of life; and entrusting affairs to Allah. Three traits are from disbelief: prolonged heedlessness from Allah; having evil forebodings; and envy." Al-Hakim said in his 'Uluum'l-Hadeeth: "Muhammad ibn Is'haq ibn Khuzayma was asked about the words of the Prophet, may Allah bless him and grant him peace: 'The Paradise and the Hell-Fires once argued, and this one, meaning Paradise said: 'I will be entered by the oppressed.' Who is the oppressed referred to in this prophetic tradition? He said: 'He is the one who completely frees himself of power and might; meaning everyday twenty times or fifty times. That is to say, he says: '*I entrust my affair to Allah verily Allah sees His servants*'." It is for this reason al-Qurtubi said: "It has been related that whoever says four things will be protected from four things. Whoever says: '*It is what Allah wills, there is no power besides Allah*'; will be protected from the evil eye. Whoever says: '*Allah is enough for me He is the Best of Guardians*', will be protected from the tricks of Satan. Whoever says: '*I entrust my affair to Allah verily Allah sees His servants*', will be protected from the plots of people. Whoever says: '*There is no deity except You, glory be to You verily I have been among the unjust*', will be protected from worries and grief." So adhere to the repetition of these verses because they are the essence of reliance upon Allah and entrusting matters over to Him. I say: At the time the disbelievers of America along with the hypocrites plotted against me and our *Jama'at*, I took reliance upon these recitations and entrusted my affair over to Allah, and then withdrew from under their plots, making the *hijra* with my religion from trials. Then Allah exposed their plots and manifested what they did. Then soon after that Allah devastated the economy of America and ruined its politics. Allah ta'ala then placed them under the worst of their leaders, and made the land to which I made the *hijra* superior to theirs. For Allah ta'ala made true his words against them: '*They desired to plot against him, but We made them the lowest.*' All praises are due to Allah, the Lord of the worlds. The *Shehu* may Allah be merciful to him said in his 'Umdat'l-Ulama: "The Messenger of Allah may Allah bless him and grant him peace said: 'Apart of the joy of the son of Adam is seeking Allah's choice in affairs and being content with what Allah decreed. Apart of the wretchedness of the son of Adam is his neglecting seeking Allah's choice in affairs and frustration with what Allah decreed.'" It has been related in the two Saheeh collections on the authority of al-Bara' ibn 'Azib, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: "When one you desires to retire to bed, he should perform the ablution like the ablution of prayer, then he should lay down on his right side and say: 'O Allah verily I have surrendered my soul to You, I have entrusted my affair to You, and taken recourse with You out of fear of You and yearning for You. For there is no refuge nor salvation except from You. I believe in Your Book which You revealed, and in Your Prophet whom you sent.' You should make this the last thing you say before retiring to sleep. If you die in your sleep, then you would have done upon the original nature of Islam." Muslim added in his narration: "And if you awaken from your sleep you will have awakened in excellence."

<sup>298</sup> Quran- *Ghaafir* 40:44. The meaning of His words: "*I entrust*", means that I surrender; "...the matter over to Allah", so that He may protect me from every evil. Thus, I make my affair over to Him, take complete reliance upon Him, and lean upon Him in all my affairs. For He is the Sufficient for the one who relies upon Him. His words: "*Verily Allah sees His slaves*", means He is the One who guards over them; or He sanctions each according the extent of their circumstances and He answers what He promised them. For Allah is All Knowing of the affairs of His servants, from those who are obedient and those who are disobedient. Then Allah says: "*Then Allah sufficed them from the harms of their plots.*" This means that Allah defended these believers from the people of Pharaoh, by means of their faith and their belief in His Messenger, Musa. Thus, some of these former magicians fled into the mountains



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where Pharoah's plots could not reach them. It is said that some of them made the *hijra* into West Africa. *Shaykh Abd'r-Rahman as-Sa`di* said in his Tarikh as-Sudan regarding the origin of the foundation of the Songhay kingdom in West Africa: "As for the first ruler of Songhay, Za-Alayaman, his name takes its origin from the Arabic phrase: '*ja'a min 'l-Yemen*' ('he came from Yemen'). It has been related that he left Yemen, along with his brother, traveling in the earth of Allah ta`ala until they reached the boundaries of the land of Kukiya (Gao), a very ancient site on the coast of the Niger river in the country of Songhay; which occurred during the time of Pharoah. It is said that he was among the sorcerers who had contended with Musa, the One who spoke directly with Allah, upon him be peace. When (Za-Alayaman and his brother) reached the land of Kukiya they were found in a very bad condition to the point where their human characteristics had almost disappeared from them. This was due to dehydration, filth and near nakedness from the rended animal skins they wore. When they had settled among the people of that land they were asked from whence had they come. The eldest of the two brothers said, "*Ja'a min 'l-Yemen*", (We came from Yemen). Thus the people continued to call him *Za-Alayaman* and altered the expression from its original due to the difficulty they had at expressing because of the burden of their language. Za-Alayaman and his brother resided with them in Kukiya and found that the populace were idolaters who only worshipped idols. A demon (*jinn*) used to manifest himself to them in the form of a large fish which had a ring in its nose. It would appear on the water of the river at certain times. The populace would gather around it at those times and worship it. The (*Jinn*) would order them to do things and forbid them other things. This resulted in the people becoming disunited where some obeyed its commands and prohibitions. One day while they were doing this, Za-Alayaman being present realized that they were in manifest error and that he should destroy the fish. Consequently he became determined to follow through with it with the help of Allah. On the day that the people had gathered at the river's shore, Za-Alayaman threw an iron spear at the fish and killed it. The people then pledged their oath of allegiance to him and made him their king. It was said that he was Muslim based upon what he had done, but people became apostate immediately after his death." This ruler was among those who believed in Musa and accepted him, and Allah ta`ala saved them by their entrusting their affair to Allah by their words: "*I entrust the matter over to Allah*," and Allah knows best the reality of their narrative.

**And among these redemptive traits is contentment (*ar-rida'i*).**<sup>299</sup> Allah ta`ala says; *"No affliction comes about except by the permission of Allah. Thus whoever believes in Allah, He guides his heart aright."*<sup>300</sup>

<sup>299</sup> Contentment is the opposite of dissatisfaction. It means to endure a thing which is in opposition to him in the same way one endures a thing which is comparable to him. Allah ta`ala says: *"Allah is content with them and they are content with Him."* The *Shehu*, may Allah be merciful to him, said in his *'Umdat'l-Bayaan*: "The reality of contentment (*rida'*) with what is decreed is to abandon frustration (*sukht*). Frustration is to recall other than what Allah has actually decreed. For whatever Allah has decreed is better and more suitable for you due to the fact that He does not need to justify its wrongness or rightness. That which will assist you in that is to remember that frustration with the decree results in the anger and wrath of Allah ta`ala; and to remember His rewards for whoever is content with His decrees." Thus, contentment means being content with harmful decrees as well as good decrees, and leaving the choice in these to Allah. Al-Mubarrad once said: It was once said to *Imam* al-Hassan ibn Ali: Abu Dharr says: 'Poverty is more beloved to me than riches and sickness is more beloved to me than health'; to this he said: 'May Allah be merciful to Abu Dharr, as for me I say: Whoever relies on the excellent choice of Allah for him, he does not give preference to anything. This is the utmost limit of stopping with contentment in what has been expended to you from the decree.' The *Shehu*, may Allah be merciful to him said in his *Tariq'l-Janna*: "Contentment with the decree of Allah ta`ala is necessary for you for two reasons. The first is it frees you so that you can be occupied with the worship of Allah. This is because if you are not content with the decree, your heart will always be distressed and preoccupied saying, "Why was it not like that?". . .and "Why was that not like this?" The second reason is the inherent danger from falling into the anger of Allah which results from being dissatisfied (*sukhtu*)...Realize that contentment means abandoning dissatisfaction and frustration. Dissatisfaction and frustration means calling to mind what Allah has not decreed as if it were foremost and more important to him; even though he is not sure whether that thing he desires is harmful or beneficial. That is the condition contentment concerning that...Those matters which have been decreed (*maqdiyaat*) are four kinds: [1] blessings (*ni`ma*); [2] difficulties (*shidda*); [3] good (*khair*); and [4] harmful (*sharr*). As for blessings it is obligatory to be content with them. One must be content with the One who decreed them (*qaadi*), the decree (*qada'u*) and what has been decreed (*maqdiyyu*). He must be grateful because it is a blessing. As for difficulties, it is obligatory to be content with them for the same above mentioned reason. In addition, he must be patient with them because they are difficulties. As for good, it is obligatory for one to be content concerning it for the same reason. In addition he must call to mind the favors (*minna*) which result from it because it is from the good. As for harmful, it is obligatory to be content with it for the same above reasons, however the contentment here is with the fact that it has been decreed not content with the harm itself." Al-Qasim ibn Uthman al-`Abidi once said: "The head of all good actions is contentment regarding Allah. Scrupulous piety is the support of the religion. Hunger is the brain of worship. And the impregnable fortress is silence."

<sup>300</sup> Quran- *at-Taghabun* 64:11. The meaning of His words: *"No affliction comes about except by the permission of Allah"*, that is by means of His power and will. This principle includes the disbelief of the disbelievers foremost because there is no affliction worse than it; *"Thus whoever believes in Allah"*, that is that afflictions are from His decree; *"...He guides his heart aright"*, which means He firmly establishes him, where if He afflict him, he is patient and He gives him he is grateful' and when someone does him injustice he pardons him. Allah ta`ala says: *"No one is afflicted with an affliction in the earth or in his soul except that it is in Book before it appears. That is easy for Allah so that you do not despair over what you have missed."* The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him' said in his *Diya at-Ta'weel* regarding the words of Allah ta`ala: *"No one is afflicted with an affliction in the earth"*, like drought, disability, or earthquake; *"...or in his soul"*, like sickness, epidemic, the death and loss of parents; *"...except that it is in Book"*, that is, except that it is transcribed in the Tablet, formerly established in the Knowledge of Allah; *"...before We make it appear"*, that is, before We create it; *"...That is easy for Allah"*, due to His independence of instrumentality and being bound by time. Then He expounds upon the wisdom in that by His words: *"...so that you do not despair"*, that is become saddened with sadness which hinders you from surrendering to the commands of Allah; *"...over what you have missed"*, from the blessings of this world's life. For whoever knows that whatever afflicts him is from what has been decreed for him, then his sadness is never intense because he has prepared his soul for it." Ruwaym ibn Ahmad al-Baghdadi said: "True patience is avoiding complaining, and true contentment is attaining pleasure from hardships." Ahmad ibn al'Arabi said: "Contentment in its entirety is avoiding remonstrating against Allah."

**And among these redemptive traits is fear (*al-khawf*).**<sup>301</sup> Allah ta`ala says; "*And fear Me if indeed you are believers.*"<sup>302</sup>

<sup>301</sup> The etymological root of fear is from 'alarm' or 'dismay'. According to the linguists fear is a form of knowledge or awareness, as Allah ta`ala says: "*Whoever fears the deviation of the testator or sin*"; which means whoever recognizes or knows these to occur from the testator, as al-Hayani interpolated it. Thus, fear is knowledge and it is for this reason that the *Shaykh* may Allah be merciful to him said repeatedly in his supplications: "Fill my heart with the lights of the gnosis of the fear of Your Sublime Essence." For fear in this context is gnosis of Him. Whoever knows the Absolute Being fears Him, and whoever fears Him it increases him in gnosis of Him. The Knower, *Shaykh* Abd'l-Wahaab as-Sha`raani said in his *al-Uhuud al-Muhammadiyah*: "Realize O my brother, that no one is ever free of fear, and it never lapses from him as long as he exists in this world, even if he attains the utmost spiritual stations with Allah. The only exception are the Prophets due to their infallibility, upon them be blessings and peace. As for others beside them, it is their duty to fear Him, even when they place their foot into Paradise because it is the place of companionship with Allah after death. This principle is contrary to the stations of repentance and fearful awareness, because these two stations are specific for life in this world during the span of one's religious responsibility. I once heard my master Ali al-Khawass, may Allah be merciful to him say: 'When all the religious communities will be in a state of fear, yet all the Prophets will be in a state of protection. Whenever fear occurred to them it was always on behalf of their communities... Each time a human draws near to the presence of Allah azza wa jalla he recognizes His immensity and fears Him. And each time a person becomes remote from Him and is veiled from Him it causes the opposite to occur, (the decrease of his fear of Allah)'." It was said: "Whoever fears Allah everything fears him, and whoever does not fear Allah, he fears everything." The analogy of that in this life is what we see today from some of the evil scholars in these times who have altered the beliefs of the Muslims, and changed the legal decisions of Islam out of their fear from the Americans and their helpers from those who do not love the honor of Islam. How amazing it is that these evil scholars fail to realize that their fear and awe of them is a sign of their hypocrisy as the preceeding verse clarified. The *Shehu*, may Allah be merciful to him said in his *Tariq'l-Janna*: "As for fear is concerned, it is obligatory to adhere to it for two reasons: [1] it holds one back from committing disobedience (*al-ma'asi*); and [2] it prevents one from becoming vain because of one's obedience (*at-ta'at*), which would then lead to his destruction... the perimeters of fear (*haddu'l-khawf*) is a tremor which occurs in the heart as the result of a reprehensible opinion lodged in the mind... The prerequisites of fear (*muqaddimaat 'l-khawf*) are four: [1] remembrance of the sins which have passed; [2] remembrance of the severity of the punishment of Allah; [3] remembrance of the weakness of your own soul; [4] remembrance of the omnipotence of Allah ta`ala whenever He wills and however He wills." He further described the nature of fear in his *'Umdat'l-Bayaan*: "The reality of fear (*khawf*) is a trembling that is generated in the heart from witnessing objectionable things. That which will assists you in that is to remember the sins which you have committed in the past and to remember the weakness of your body. That which will also assists you in that is to remember the actions of Allah - glory be to Him- in His seizing and stripping away - like what He did in the case of Iblees and Bal'aam. You should remember His words - glory be to Him - concerning those verses of terror when He says; "*Say the losers are those who lose their own souls and their families on the Day of Judgment. Is that not a clear loss? Above them will be the darkness of the Fire and below them will be the darkness of the Fire. By this Allah induces fear into the hearts of His servants, therefore My servants have fearful awareness of Him*";...and other verses like these which are meant to provoke terror." The *Shehu* mentioned some of these other verses which induce dread of Allah in his *Tariq'l-Janna*: "The verses which incite fear of Allah are like Allah's words; "*By this Allah induces fear into the hearts of His servants, therefore My servants fear Me!*" And by His words; "*Do they think We have created them uselessly?*" And by His words; "*Does mankind think that he will be left to no end?*" Along with remembering the *Qur'anic* verses which induce dread in order to increase the servants in fear of Allah, it is also necessary to remember what Allah ta`ala did with Iblees, Pharoah, Nimrod, and others like them from the disbelievers. He should also recall the threat of Allah ta`ala and what He has promised regarding the pains of death, the punishment of the graves, the terrors of the resurrection, the gathering. The weighing of actions, the giving of books, and being stopped on the Bridge over Hell, the eternity in Hell Fires, and the punishments of its inmates, and other than these from the terrors of the Hereafter.

<sup>302</sup> Quran- Aali `Imraan 3:175. Allah ta`ala says in the entirety of this *Qur'anic* verse: "*Verily that is Satan who seeks to induce fear in your hearts of his friends. So do not fear them, and fear Me if indeed you are believers.*" The meaning of His words: "*Verily that is Satan*", what is meant by Satan here, is Iblees who seeks to induce fear in you of all the disbelieving devils, the devils from among mankind; "...who seeks to induce fear in your hearts of his friends", that is to say, he seeks to make you fear his friends; to have fear of them; and to make the believers fear the disbeliever. Both al-Hassan and as-Sa`di said: "The meaning of induce fear of his friends, is to make the hypocrites so fearful of them that they desist from fighting the idolators." As for the friends of Allah (*awliyya Allah*) , they do

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not fear anything when attempts are made to make them fearful. His words: “*So do not fear them*”, means do not fear the friends of Satan, or the gathering together of the disbelievers; do not make their affair something immense in your eyes; do not be so in dread of their large numbers that it hinders you from worshipping Me and following My commands. For I am the One who is responsible for you and have guaranteed you victory and triumph; “...and fear Me”, that is to say, on the contrary, fear Me rather than fearing the friends of Satan, and the immense unified forces of the disbelievers, or indeed, do not fear anything in My entire creation to the point where you act in conflict with My commands. Therefore, make the *jihad* alongside My Messenger; “...if indeed you are believers”; that is because the judgment of true faith is giving preference of the fear of Allah over the fear of people. Al-Muhaasibi said: “Whenever awe of Allah becomes immense in the breast of His friends (*awliyya*), they do not have awe for any living thing besides Him that it would induce them to fear something besides Him.” These are the *awliyya*! Examine how Allah purified them, filled their hearts with knowledge of the fear of His Essence, and removed from their breast unwarranted fear of everything besides Him? How far they are from the hypocrites in these times who are in utter dread of the disbelievers, who glorify them and fear them to the point of altering the beliefs of the Muslims and the legal rulings of the religion of Islam on behalf of the disbelievers? This is proof of the disdain that they have for Allah and His commands. How can they alter what has been established regarding the rights of Allah ta`ala and in the legal rulings of His pure religion? These modern hypocrites from among the evil scholars and their students now say the same thing that the hypocrites in the time of the Messenger of Allah, may Allah bless him and grant him peace said: “*Those whom when the people said to them: Verily the people have gathered against you, so fear them; for this only increased them in faith and they said: Allah is enough for us, and He is the Best of Guardians.*” That is to say, the Protected Friends of Allah, those who when the hypocrites from among the people said to them: Indeed a multitude of disbelievers have gathered united against you. So fear them by surrendering to them, take heed of them by changing your beliefs, and dread them by altering the legal rulings of your religion, on their behalf. Thus, Allah increased the *awliyya* in faith, He illuminated their hearts with awe of Him and surrendering to His commands. This warning didn’t increase them in anything of fear and awe of the disbelievers. On the contrary, it increased them in dignity over them, and in knowledge of the baseness of their real circumstances, and in realization that there was no refuge except with Allah and no protection except in Him. They did not take reliance upon the disbelievers in anything from their strength, politics or multitude against the Muslims. “*And they said Allah is enough for us and He is the Best of Guardians Thus the situation reversed into a blessing from Allah and a bounty, and no harm touched them. They thus followed after the pleasure of Allah and Allah is the Possessor of immense bounties. Verily that is Satan who seeks to induce fear in your hearts of his friends. So do not fear them, and fear Me if indeed you are believers.*”

**And among these redemptive traits is hope (ar-*raja'a*).**<sup>303</sup> Allah ta'ala says; "*O My servants who have squandered their own souls, do not despair of the mercy of Allah. Verily Allah forgives all sins. For He is the Forgiving, the Merciful.*"<sup>304</sup>

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<sup>303</sup> The etymological root of contentment is from 'hope' and 'expectation'. It is the reverse of prolonged despair. It is said that the meaning of hope is fear as Ibn Sayyidihi and al-Fara' both said regarding the meaning of His words: "*What is with you that you do not hope in Allah with dignity*", which means: What is with you that you do not fear Allah; and His words: "*They do not hope in the Days of Allah*", which means they do not fear the Days of Allah. For this reason some of the scholars and the People of Allah say that both fear and hope are the Golden Mean between two destructive paths, which are over confidence and despair. Then realize that the spiritual path will never be suitable to travel while the soul is recalcitrant and inactive from following what is good, except by adhering to the incentives of worship, which are fear and hope. It is said that both fear and hope are the two wings of the spiritual traveler. Just as birds cannot fly with a single wing, likewise the spiritual traveler cannot ascend from the earth of his evil soul into the heavens of gnosis of Allah, except by him placing himself between the two wings of fear and hope. Thus, his fear should not predominate his hope nor should his hope predominate his fear. Actually, hope cannot exist without fear or the reverse. The Knower of Allah, Ibn 'Ataa'Allah said in his al-Hikam: "Among the signs of taking reliance upon one's actions is the decrease of one's hope during the appearance of errors." It is for this reason that fear should come before one's hope during the appearance of errors, in order to return back to balance and equilibrium in one's spiritual journey. *Shaykh* as-Sharnuubi said: "The fountainhead of hope is witnessing the Attributes of Beauty (through acknowledged gratitude) and the fountainhead of fear is witnessing the Attributes of Majesty (through patient obedience)." The *Shehu*, may Allah be merciful to him said in his Tariq'l-Janna: "As for hope is concerned, it is obligatory to adhere to it for two reasons also: [1] hope incites one to obedience; and [2] it makes it easy for you to endure hardships and difficulties... The perimeters of hope (*haddu'r-rajaa'u*) is the delight of the heart with the knowledge of the bounties of Allah, glory be to Him the Exalted, and the vastness of His mercy... The prerequisites of hope (*muqaddimaat 'r-rajaa'u*) are also four: [1] remembrance of the priority of Allah's bounties upon you without any precursor or intercessor on your behalf; [2] remembrance of what He has promised from the abundance of His reward without any actions on your part meriting it; [3] remembrance of the extent of His present blessings regarding the affair of your religion and worldly affairs without you deserving it are even asking for it; and [4] remembrance of the vastness of the mercy of Allah." Thus, if you reflect on these prerequisites, then hope will become firmly established in your heart. Then your heart will become joyous through its recognition of the blessings of Allah, His bounties and mercies upon you. Then, you will become among those who are grateful. To this, the *Shehu* said in his 'Umdat'l-Bayaan: "The reality of hope (*raja'*) is the rejoicing of the heart with recognition of the overflowing favors of Allah - glory be to Him and may He be exalted - and recognition of the vastness of His mercy. That which will assist you in that is the following: [1] to remember Allah's past favors to you given without intermediary or intercessor. [2] to remember the generosity of the reward He has promised to you without you having done anything to deserve it. [3] to remember the abundance of His blessings in respect to your *deen* at the present moment without you deserving it are asking for it. [4] to remember His actions - glory be to Him - in pardoning like what He did with the magicians of Pharaoh and the Companions of the Cave; [5] to remember His words - glory be to Him - in those verses which provoke yearning - like His saying; '*He is the One who accepts the repentance from His servants and He pardons sins*'; and His words: '*Who will pardon wrong actions except Allah?*'; and His words: '*Do not despair of the mercy of Allah. Allah forgives all wrong actions. He is the Forgiving the Merciful*'; and what resembles these from the verses that provoke yearning." In fact, in these times of manic depression, and manifold psychosis due to the dismantling of the inner human reality as a result of global consumerism and the resultant fear of failing to keep pace with the ever growing demands of the worldly life; the one cure is for the heart to be filled with a sense of gratitude and satisfaction with its Creator, its environment and its present location in the cosmos. This can only occur through planting the seeds of hope through reflection upon Allah's promises in His Infallible *Qur'an*. Allah ta'ala says: "*O mankind there has come to you an Admonition from your Lord, a Cure for what is in the breast, a Guidance and a Mercy to the believers.*" The *Shehu*, may Allah be merciful to him said in his Tariq'l-Janna: "Among the *Qur'anic* verses which incite yearning is His words: '*Do not despair of the mercy of Allah. Verily Allah will forgive all sins.*' And by His words: '*Who can forgive sins except Allah.*' And by His words: '*He is the Forgiver of sins and the Acceptor of repentance.*' And by His words: '*He is the One who accepts repentance from His servants and He pardons errors.*' And by His words: '*Your Lord has prescribed for Himself mercy.*' And by His words: '*My mercy is more extensive than anything.*' These verses and there like are among the verses which encourage hope in Allah's mercy." Each of these verse gives evidence of the vastness of the mercy of Allah to the disobedient among those who recognize Allah's Divine Unity and have not

associated anything with Him. The master of my master, *Shaykh* al-Habib Abdullahi ibn Abu Bakr al-`Aydaruus said in his *al-Kabreet'l-Ahmar*: "It has been narrated regarding one of the jurist who was an authorized representative at the door of the judge. He used to recite from the scripture and then wipe his face with it in his last years. Then after his death he was seen by one of the people who asked him: 'What has Allah done with you?' He said: He said to me: '*O one who has become white haired with sins. You have come to Me with dangerous sins.*' I then said: 'O Lord, it is not this that has reached me about You.' He said: '*And what has reached you?*' I then said: 'Liberality.' He said: '*Go, for I have forgiven you*'." For this servant had an evil opinion of himself but a good opinion of his Lord. Thus, Allah forgave him in one instance due to his good opinion of Him, in spite of the state of the servant during his life. This is the meaning of His words: '*I am in accordance with My servants opinion of Me. So have a good opinion of Me.*'

<sup>304</sup> Quran- *az-Zumar* 39:53. The meaning of His words: "*O My servants who have squandered their own souls*", through disobedience and injustice which it has committed; "...*do not despair of the mercy of Allah*", that is, first do not be despondent regarding His forgiveness, and secondly do not consider Him above granting pardon to you. His words: "*Verily Allah forgives all sins*", means all the sins of those who repent from polytheism; "...*For He is the Forgiving, the Merciful*", without preconditions of repentance of everything short of associating partners with Him, even after the person has become remote in his sins. Outwardly this verse contradicts the idea that forgiveness is tied to repentance. His words: "*He is Forgiving, the Merciful*" proves the unrestricted intensity, and the all embracing nature of the Divine Promise of mercy, not to speak of forgiveness, which is given emphasis with His words: "*all sins*." Ali ibn Abi Talib, may Allah be pleased with him once said: "I have read the *Qur'an* from its beginning to its end and I have never seen a verse which is more excellent and more hopeful, than Allah ta'ala's words: '*O My servants who have squandered their own souls, do not despair of the mercy of Allah. Verily Allah forgives all sins. For He is the Forgiving, the Merciful.*'" Both Sa'id ibn Jubayr and Ibn Abass said that this verse was revealed regarding the Abyssinian warrior, Wahshi, the assassin of Hamza ibn Abd'l-Muttalib. At-Tabari said: "This verse was revealed regarding people who considered that the people of major sins were from the people of the Fire. Then Allah instructed them by means of this verse that He forgives all the sins of those whom He wills." This does not mean that the servant can do what he likes from sins, minor or major, without repentance or good deeds. This is not sound hope rather it is false hope and wishful thinking. *Shaykh* as-Sharnuubi said in his *Sharh'l-Hikam al-'Ataa'iyah*: "Indeed true hope is a noble station from among the spiritual stations of certainty, which is intimately connected to good deeds. This is because real hope is that which incites a person to make strenuous effort in attaining good deeds. For whoever hopes for something actively seeks after it. If not, then his hope for it is mere empty aspiration." As-Samraqandi said: "Acting in accordance with hope without seeking it, means saying: 'I hope for the reward of Allah ta'ala', but he does'nt seek after it by performing good deeds, then his words will not benefit him in anything." He also said: "The signs of real hope is actively craving for acts of obedience."



**And among these redemptive traits is extolling the Prophet, may Allah bless him and grant him peace.**<sup>305</sup> Allah ta'ala says, "*O You who believe, do not raise your voices above the voice of the Prophet. And do not shout at him with speech the way you shout at each other.*"<sup>306</sup>

<sup>305</sup> Thus, after the *Shehu* may Allah be merciful to him clarified for us the fundamental blameworthy and praiseworthy traits for character transformation, he then commences to explain the foundation of all praiseworthy character, which is having esteem for the Perfect Man, may Allah bless him and grant him peace. This means having esteem for his essence, and his affair, upon him be blessings and peace, because he is a gathering of all the noble character traits, for Allah gave him comprehensive speech; taught him all the Divine Names; and completed the perfection of the form of the world by means of him, upon him be blessings and peace. He is the center and spiritual axis of the entire universe. He is *TaHa*, *YaSeen*, Muhammad, Ahmad, Mahmud, Mustafa, the Select, al-Mahi, al-`Aaqib, the Unlettered Prophet, the Prophet of Mercy, '*kind and compassionate to the believers*', and '*a mercy to all the worlds*.' He is the one who said: "I was a Prophet, while Adam was still between the spirit and the body." Therefore, it is obligatory for you to have esteem for the Prophet, may Allah bless him and grant him peace for two reasons: [1] the first of them is that Allah ta'ala has esteem for him Himself; and [2] the second of them is that his light was the first entity that Allah ta'ala created, and then He created everything from it. As for as Allah ta'ala's high estimation of the Prophet, upon him be blessings and peace He said: "*And verily you are upon an immense moral constitution.*" This means that you O Muhammad are upon the highest immense courtesy. This is a reference to the courtesies of the *Qur'an* by which Allah trained him, which is Islam and its *shari'a*; as Ali ibn Abi Talib and `Atiyya both said, may Allah be pleased with both of them. It has been related in the *Saheeh* of al-Bukhari on the authority of A'isha, who said: "Verily his character was that of the *Qur'an*." For there was and there will be no one who possesses a more excellent character than that of the Messenger of Allah, may Allah bless him and grant him peace. For no one from his Companions or anyone from the people of his household ever called out to him and he did not answer with: "At your service." It is for this reason Allah ta'ala says about him: "*And verily you are upon an immense moral constitution.*" For no mentioned is made of any praiseworthy traits except that the Prophet, may Allah bless him and grant him peace has the most abundant share of it. It is said that the verse refers back to his compassion for his *Umma* and his respect which he had for them. Al-Mawrudi said: "This verse means that you O Muhammad are upon a generous and noble nature; which is the apparent meaning." The reality of character linguistically is that which humans take for themselves in terms of personal courtesy. This is called one's character, because it becomes like a natural created feature in the person. Al-Junayd said: "He was called 'an immense moral constitution' because he had no other concern besides Allah ta'ala." It is said that he was called 'an immense moral constitution' because in him was gathered all the noble characteristics. This is proven by his words upon him be peace: "Verily Allah sent me to perfect noble character." It is said he was called 'an immense moral constitution' because he followed the training which Allah ta'ala gave him by His words: "*Adhere to pardoning, commanding goodness and turn away from the ignorant.*" It has been related that he upon him be peace said: "My Lord trained me with an excellent training when He says: '*Adhere to pardoning, commanding goodness and turn away from the ignorant*'." And when this character was accepted and practiced Allah then said: "*And verily you are upon an immense moral constitution.*" This is from the high esteem which Allah ta'ala has for him, upon him be blessings and peace. Also from the high esteem which Allah ta'ala has of our Prophet is His words: "*There has come to you a Messenger from among yourselves; dear to him is what afflicts you, deeply concerned for you; and to the believers he is kind and merciful.*" The meaning of His words: "*There has come to you a Messenger from among yourselves*", means that Allah ta'ala indicates that he is an immense messenger by the honor he gives to your affairs and the endorsement he gives in guiding you; "...*dear to him is what afflicts you*", means that it is severely difficulty to him, the matters that harm you, exhaust you and cause you to end up in the Fire; "...*deeply concerned for you*", that all of you truly believe in Allah; "...*and to the believers*", that is the believers from among you and others; "...*he is kind and merciful*", means that Allah sent to them a Messenger from themselves whom they were aware of his place and rank due to his nobility and description; and they had already realized the place of his birth, his noble lineage, the exaltedness of his status, and the height of his affair which corresponded with what was foretold in writing regarding his place. They also knew of his truthfulness and trustworthiness among them and that he was never known to lie. The fact that there was no tribe among the Arabs except that they had a connection to the Messenger of Allah, may Allah bless him and grant him peace by birth or nearness. In this is a sign that his people knew of his nobility, his superiority over them, his truthfulness, trustworthiness, his sincere counsel to them, his concern for their guidance, his severe dislike for what harmed them in this world and the Hereafter and his kindness and mercy to the believers. For Allah ta'ala named him with two of His own Names: "*Kind and Merciful*". Ka'b ibn Malik said in poetic verse: "We obey a Prophet and we obey a Lord. He (the Lord) is the Universally Compassionate One, and he was with us compassionate." Jareer said in



He ta`ala says, "*Do not invitation of the Messenger out to you the way some of you invite others.*"<sup>307</sup>

poetic verse: "The Muslims considered that they had a right over him, like the actions of a true parent he was kind and merciful."

<sup>306</sup> Quran- *al-Hujuraat* 49:2. The meaning of His words: "*O You who believe, do not raise your voices*", that is your speech; "...*above the voice of the Prophet*", that is above his speech. The sanctity of his speech while in death is the same as the sanctity of his speech when he was alive. His words: "...*And do not shout at him with speech the way you shout at each other*", not to speak of raising the voice above his voice. The one who has a place of nearness with Allah is not to be preceded in anything. Thus, the Companions used to lower their voices, and whisper while speaking in his presence even lower than what was necessary out of esteem for him. This was done not only when calling out to him, as an enducement for discernment but also to awaken people from the custom of heedlessness. It is mentioned by al-Bukhari: "The two excellent people, Abu Bakr and Umar, almost destroyed themselves by raising their voices in the presence of the Messenger of Allah while disputing. As a result, Abu Bakr said when the above verse was revealed: 'By Allah! I will not speak to you after this except like a brother who tells a secret.' Umar used to address him in such a manner that he did not hear him, and he used to ask others to make him understand what Umar had said." Thus, lowering the voice with the Messenger of Allah, may Allah bless him and grant him peace is apart of showing esteem for him. Also apart of showing esteem for him, upon him be blessings and peace is having faith in him and acceptance of everything he came with from his Lord; obedience to him in his judgments; following his *Sunna*; and avoiding what contradicts him in words and deeds; by His words: "*No, by your Lord they will never truly believe until take you as the criterion for judgment in what occurs between them. Then they do not find in their souls any uneasiness in what you have decided and they surrender completely.*" The meaning of His words: "*No, by your Lord*", that is I swear by My lordship, O Muhammad, the affair is not as they think that they will reach Allah ta`ala, His gnosis and stations with Him without following you O Muhammad; "...*they will never truly believe*", that is, believe in Me or in you O Muhammad; "...*until take you as the criterion for judgment*", that is, until they make you O Muhammad the judge; "...*in what occurs between them*", that is, in the disputes and disagreements in their affairs, and are content with your judgment regarding their rights; "...*Then they do not find in their souls any uneasiness in what you have decided*", that is, they do not find in their souls any constriction in what judgments you have made; or in your legal rulings; "...*and they surrender completely*", that is, that they follow perfectly in all of your legal rulings thoroughly; and in their outward and inner states as a religious responsibility. This verse is a refutation of those who claim that it is sufficient in their religion to only follow the Book of Allah, without adherence to the *Sunna* of His Messenger. They claim in their ignorance that the meaning of the *Sunna* of the Messenger of Allah, is the *Sunna* of Allah based upon His words: "*There is no objection upon the Prophet in what Allah has clearly obligatory for him. This is the Sunna of Allah regarding those who have passed from before, and the Command of Allah is a matter decreed and decided*"; and by His words: "*The Sunna of Allah regarding those who passed from before, and you will never find any altering of the Sunna of Allah*". They also claim in their ignorance that the *Sunna* and the prophetic traditions are weak, strange, discarded and other this from their teachings. Forever believes in these false teachings is a clear disbeliever as the verse clarifies. This verse is also a clear refutation of some of the people of *tasawwuf* who claim that there is no need to follow the *Sunna* of the Prophet, may Allah bless him and grant him peace in their spiritual path to Allah ta`ala. The *Shehu*, may Allah be merciful to him said in his *Usul'l-Wilaayat*: "Abu'l-Qasim al-Junayd, may Allah be pleased with him said: 'All the spiritual paths have been closed except following the Messenger of Allah, may Allah bless him and grant him peace... Abu Hamza al-Baghdadi, may Allah be pleased with him said: 'There is no guide on the spiritual path to Allah ta`ala except in following the Beloved, may Allah bless him and grant him peace in his commands, actions, words and character.' As-Shaybaan may Allah be pleased with him was once asked about the reality of *tasawwuf* and he said: 'It is imitation of the Messenger of Allah, may Allah bless him and grant him peace'." For he is forever cut off from spiritual arrival, who does not follow the Messenger, may Allah bless him and grant him peace.

<sup>307</sup> Quran- *an-Nuur* 24:63. The meaning of His words: "*Do not make the invitation of the Messenger out to you*", that is, his invitation to you: "...*the way some of you invite others*", that is, in the rude and lax manner in which you answer the invitations and take leave of another, without his permission. For answering the calls and invitations of the Messenger of Allah, may Allah bless him and grant him peace is an obligation as well as taking leave of him without permission, whether the one being called or invited was a close relative forbidden by marriage or not. Or it means do not make your calls out to him and naming him the way some of you do others, without showing regard for his dislike of that. For the calling out the Messenger with reverence, respect and esteem is an obligation regarding his right, because obedience to him, upon him be blessings and peace is foremost. Allah ta`ala says: "*Whoever obeys the Messenger has obeyed Allah.*" Thus, Allah knew of the impotence in creatures obeying him properly in themselves,

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so He established between Him and them a created being from their own species and dressed him with some of His own attributes: kindness and compassion, by His words: *“and to the believers he is kind and merciful.”* He further made obedience to him like obedience to Himself by His words: *“Whoever obeys the Messenger has obeyed Allah”*, which means in the matters of his worldly and religious life. For it is not permissible to act contrary to him in the path to his Lord. Allah ta`ala says: *“Verily those who give the oath of allegiance to you have given the oath of allegiance to Allah.”* It has been related on the authority of the Prophet, may Allah bless him and grant him peace that he said: *“Whoever loves me has loved Allah, and whoever disobeys me has disobeyed Allah ta`ala.”* Apart of showing esteem to our Prophet upon him be blessings and peace is taking him as the example and modal in everything, by His words as we mentioned in the first chapter: *“There is for you in the Messenger of Allah and excellent example for he who hopes for Allah and the Last Day.”* This means that whoever hopes for the reward of Allah and His mercy in the Hereafter, then he should not crave after his own soul, but he should take him as his example in that he remains with him wherever he is. I say: This verse is decisive proof that the Messenger of Allah, may Allah bless him and grant him peace is the real spiritual guide, and the greatest teaching *shaykh* on the path to Allah ta`ala. Apart of showing esteem to the Prophet, upon him be blessings and peace is listening to his prophetic traditions, memorizing them. From this also is reviving his *Sunna* which has died and teaching it to the people. From this also is avoding every heretical innovation, whether prohibited or reprehensible. From this is adhering to sincere love of him upon him be blessings and peace, based upon His words: *“Say: If your fathers, your children, your brothers, your spouses, your relatives, the wealth which you earn, the commerce which you fear loss, and dwellings which you love is more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His command.”* The meaning of His words: *“Say: If your fathers, your children”*, that is your ancestry and your descendants; *“...your brothers”*, those like you and those of your generation; *“...your spouses”*, that is, your partners from your women and men; *“...your relatives”*; that is, all those in close relationship to you or everyone you associate with and keep company with; *“...the wealth which you earn”*; that is, which you have earned from coins and the diverse categories of wealth; *“...the commerce which you fear loss”*; that is, the business transactions which you fear little profit, and deficiency in its expenditure and consumption; *“...and dwellings which you love”*; that is, homes and gardens which you admired to dwell in; *“...is more beloved to you”*; that is, you love these more by your own choice; *“...than Allah and His Messenger and struggling in His Way”*; that is, more than your love for Allah, His, and struggling in yor obedience and worship of Him: *“...then wait until Allah brings about His command”*; then wait until Allah comes with a immediate calamity or a postponed affliction. For this verse is sufficient as an admonition in having love for the Prophet, may Allah bless him and grant him peace. He upon him be blessings and peace said as it was related by al-Bukhari on the authority of Anas ibn Malik: *“None of you will truly believe until I am more beloved to him than his parents, children, and people all together.”* This means that no one will attain the perfection of faith; or the servant will not reach the reality of faith until he loves me stronger than he loves his parents in particular, and the remainder of creature in general. This love has to be of one’s own free choosing as an honor to him upon him be blessings and peace, and esteem in the station of deep respect. The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye`, may Allah be merciful to him said in his *Ta’leem’l-Anaam*: *“From the signs of love for the Prophet, is love for his prophetic traditions, and preferring to follow over everything, by obeying his commands and avoiding his prohibitions; by behaving in accordance with his courtesies in times of hardships and times of ease in things liked or disliked; and by giving preference to what he has enacted as law over the whims of the soul. Whoever is described with what we mentioned then he is perfect in his love of the Prophet, upon him be blessings and peace. Whoever conflicts with anything from this then he is deficient in his love for him. From the signs of love of the Prophet, also is making much mention of him: ‘Whoever loves a thing mentions it often.’ From this is having much yearning to meet him, having much esteem for him, and manifesting humility when his name is heard. From this also is having love for the people of his household, his Companions, the *Muhajiruun* and the *Ansaar*; and haing enmity for those who have enmity towards them.”* Apart of having esteem for him upon him be blessings and peace as the Erudite authority of the Land of the Blacks said: *“...is having love for everything that he heard the Prophet, loved, even in none essential lawful things. From this is love for the *Qur’an* by much recitation of it, acting in accordance with it and endeavoring to understand it. The sign of love for the *Sunna* is love for the hereafter and dislike of this worldly life, except in that which is a provision to the Hereafter. Apart of this is having compassion and mercy for his *Umma*, giving sincere counsel to them, rushing to take care of their welfare, and warding off dangers from them; as well as giving preference to the poor from among them over the wealthy among them in one’s assemblies and other than that; and love for poverty as the Prophet, may Allah bless him and grant him peace said: ‘If you love me then prepare for poverty.’”* Apart of this is taking care of his sanctity, having esteem for him after his

He ta'ala says, "*The Prophet is foremost to the believers, more than their own self, their spouses and mothers.*"<sup>308</sup>

death just as one would show esteem to him during his life...and apart of having esteem for him is showing esteem for the things he witnessed and his places in Mecca and Medina."

<sup>308</sup> Quran- *al-Ahzaab* 33:6. The meaning of His words: "*The Prophet is foremost to the believers, more than themselves*", in what their souls invite them to, and in what it calls themselves to in contradiction to him. For it obligatory for them to preserve him in their spirits, and to give preference to what pleases him over what pleases them, and to love him more than they love themselves. Some of the scholars who know Allah say that its meaning is: "He is foremost with them than their own souls, because their souls invites them to destruction while he invites them to salvation." It is said that it means that he is foremost to them, which means when he commands a thing and their souls invite to something else, they give precedence to the command of the Prophet, may Allah bless him and grant him peace. Or it means that he is more compassionate to them than they are to themselves as it was related from some of the *Imams*, particularly in the expression of al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace said: "There is no believer except that I am foremost to him in this world and the Hereafter. Recite if you like: '*The Prophet is foremost to the believers than themselves*'. Any Muslim who leaves wealth behind to be inherited by blood relations who have either left this life or are unknown, then give it to me for I am its guardian." His words: "*his wives*", that is, those he entered upon or it is said it is a general reference to all those he married; "*...are their mothers*", to the men among the believers, regarding respect, esteem due them and the prohibition of them marrying them. This statement resembles a statement of emphasis. It is said that the women among the believers are also included in this statement, however the soundest opinion is the first, because once a woman said to A'isha, may Allah be pleased with her: "O Mother!" And she said: "I am not your mother, but I am the mother of your men." Thus, Allah ta'ala honored the wives of the Prophet, may Allah bless him and grant him peace by making them the Mother of the believers, which means it is obligatory to show esteem, generosity, respect and prohibition of marriage upon the men as Ibn al-rabi said in his *al-Ahkaam*. It is said in this context that the Messenger of Allah is their figurative father, and it is also said that this is not so, based upon the words of Allah ta'ala: "*Muhammad is not the father of anyone of your men.*" However the correct answer is the first, which he is the figurative father of all the believing men, as Ibn Abass said that the meaning of the verse is: "The Prophet is foremost over the believers, than themselves. He is their father and his wives are their mothers"; it was cited in the *Ghayat'l-Amaani*. This opinion is absolutely sound because in the world of the Unseen he, upon him be blessings and peace is the fundamental light from which Allah created the lights of all the Messengers, the Prophets, and the righteous. Rather, all the spirits emerged from his light as we mentioned previously. Since the Messenger of Allah, may Allah bless him and grant him peace is figuratively the father of all humanity, then it is obligatory to honor him and show esteem to him as it is obligatory to honor and respect one's sensory father. Among the greatest manner of showing esteem towards him is by sending blessings upon him, may Allah bless him and grant him peace; as Allah ta'ala says: "*Verily Allah and His Angels send blessings upon the Prophet. O you who believe send blessings upon him and much peace.*" Apart of this is what is obligatory, which is once in a lifetime, like the testimony to his prophethood; but what is beyond that is highly recommended from the *sunnan* of Islam and the rites of its people. It is a confirmed *Sunna* to send blessings upon him in the final *tashahhud* of the prayer, during the predawn hours, when his name is mentioned, in the beginning of letters, or books, and during the call to prayer. It is also a confirmed *Sunna* to send much blessings upon him during the night before *Juma'a* and during its day. The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye`, may Allah be merciful to him said in his *Diya'l Qawaa'id*: "In the sending of blessings upon him there are ten benefits: [1] the attainment of the blessings of the Omnipotent; [2] the attainment of the intercession of the Chosen One; [3] imitation of the Blessed Angels; [4] acting contrary to the hypocrites and the disbelievers; [5] the wiping away of sins; [6] the fulfillment of desires; [7] the illumination of the outward and the inner secrets; [8] redemption from Hell; [9] entrance into Paradise the Land of Divine Awards; and [10] and Visionary Witnessing of the Forgiving King." For the sending of blessings upon the Prophet, may Allah bless him and grant him peace is one of the greatest means between us and Allah azza wa jalla. The *Shehu*, himself, may Allah be merciful to him used to be persistent in reciting it until Allah ta'ala gave him a clear spiritual opening in the inward and the outward; as *Amir'l-Mu'mineen* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his *Infraq'l-Maysuur*: "He informed me of the time when he obtained the divine attraction by means of the *baraka* of the sending blessings upon the Prophet (*as-salaat 'ala 'n-nabiyy*), may Allah bless him and grant him peace. He was persistent with this without boredom, laziness nor laxity. As a result, Allah assisted him with the overflowing of illumination (*fayd 'l-anwaar*) by means of *Shaykh* Abd 'l-Qaadir 'l-Jayli, may Allah be pleased with him, and his grandfather the Messenger of Allah, may Allah bless him and grant him peace. He then witnessed the astounding things of the unseen kingdoms (*'ajaa'ib 'l-malakuut*) and realized the mysteries of the kingdom of power (*garaa'ib 'l-*

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*jabaruut*). He witnessed the phenomena of the Divine Attributes, Names and Essence. He became acquainted with the Guarded Tablet (*al-lawh 'l-mahfuudh*) and untied its remarkable secrets. The Lord of Truth gave him to drink the sweetness of inviting people to Him and crowned him with the crown of direction and guidance to Him. Then a voice from the divine presence called out once: “O mankind answer the call of the inviter to Allah!” It then recited the verse: (“*Turned aside from it is he who is turned aside.*”) Then the Lord of Truth returned him to the place of consciousness in order that the station of guiding others and inviting them could be given to him. Sometimes the lights of majesty (*anwaar 'l-jalaal*) would overcome him and seize him. Sometimes the lights of beauty (*anwaar 'l-jamaal*) would release him and set him at ease. This was along with the fact that he was among the people of firm establishment (*at-tamkeen*) and permanent stations (*al-maqaamaat*), not among the people of transient states and newly arrival. He then established what the Lord of Truth created him for. He made him deserving of inviting people to Him and of being a guide to Him. He thus began calling people to Allah and guiding them to Him. He was then severely afflicted by those people whose characters were loathsome with denial and ridicule. However, he continued to speak to the people according to their intellects and showed kindness towards them. He encountered from their repulsive characters that which I am unable to describe, until Allah gifted him with the permanence of success. Then a group among the believers began to listen to him attentively and he instructed them in the Truth and clarified for them the spiritual path of Truth.” *Waziri Gidadu ibn Layma* said in his *Khisaal's-Shaykh Uthman*: regarding what Allah favored the *Shehu* due to the *baraka* of sending much blessings on the Prophet, may Allah bless him and grant him peace: “Verily Allah ta'ala invested him with three cloaks. The first was the cloak of protected friendship with Allah (*wilaayat*). The second was the cloak of knowledge (*'ilm*). And the third was the cloak of temporal authority (*mulk*). The elite among the *awliyya* bore witness to the first. The scholars and those under them from their disciples and students saw the second. And the entire world from the government kingdoms and their subjects saw the third.” For all of the virtues of the *Shehu*, may Allah be merciful to him came to him from his showing great esteem to the Prophet, may Allah bless him and grant him peace. He himself said in his poem ending in the letter *daal*: “I went away bathed in tears, tears falling like a down pour \* Yearning towards that Prophet Muhammad; I swear by the *Rahman*, I possess not a single excellent trait \* I am only totally encompassed in the love of Prophet Muhammad; I give a description of the affliction of my longing for him which is plain to see \* Truly for me there are no pleasures and joys in life without Muhammad; I have become exhausted yearning to hasten to his grave \* For me there are no enjoyments without visiting that Master.” He also said in his *takhmis* poem called *al-Hijaa'iyya* also known as *al-Ishriniyaat*: “O he for whom the highest assemblies were installed \* O he for whom the veils of majesty were prepared; O he whose face is as luminous as the sun \* I have come to you with errors you are my refuge - Redeem me, save me, it was for this that you appeared. By your honor, in the Torah is your name written \* By your generosity everything in richness overcomes; By your light everything in your luminosity proceeds \* By your love, to you the spiritual chiefs gravitate - With my sins I began in your direction to flee. Blessed be He who has given a gift of mercy to creation \* You were given the highest ranks with Him and station; You assumed, O Chosen one from Him a trust \* Illumination appeared when you drove away darkness - You recited a Book in which there is the pure musk of evidences.” For his teachings regarding the great esteem and respect to be shown to the Prophet, may Allah bless him and grant him peace are ennumerous. However in what I mentioned is sufficient. It is thus obligatory upon every spiritual aspirant, spiritual traveler, knower of Allah and others from the elite and the common alike to show esteem to the essence, the affair and sanctity of the Prophet, may Allah bless him and grant him peace, just as one shows esteem to the sanctity of the spiritual guides. For he, upon him be the best blessings and peace is the *Shaykh* of all the *shaykhs* on the Path to Allah sub'haanahu wa ta'ala.

**And among these redemptive traits is showing compassion to the Umma of the Prophet, may Allah bless him and grant him peace.**<sup>309</sup> Allah ta'ala says, "*And charge one another to patience, and charge one another to compassion. They are the companions of the right hand.*"<sup>310</sup>

<sup>309</sup> After the *Shehu*, may Allah be merciful to him, mentioned the greatest of the stations with Allah which is showing esteem to the Prophet, may Allah bless him and grant him peace, he then commences to mention showing mercy for his *Umma*. For showing compassion and mercy to the *Umma* of the Prophet, may Allah bless him and grant him peace is apart of showing esteem towards him. When the one attains this station, he has reached the reality of His words: "*And we have not sent you except as a mercy to all the worlds.*" Whoever thus obtains something from his mercy has been redeemed in the two worlds. He, upon him be blessings and peace is a mercy to the entire creation, its humankind, and *jinn*, by guiding the believers and postponing the punishment from the disbelievers. It has been related by al-Hakim on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily I am a mercy given as a gift." Al-Harith ibn Abi Usama related in his *Musnad* that he upon him be blessings and peace said: "My life is an excellence for you and my death is an excellence for you." Abu Bakr ibn Tahir said: "Allah ta'ala beautified Muhammad, may Allah bless him and grant him peace with the adornment of mercy. For his entire existence is a mercy and all of his virtues and attributes are a mercy to the whole of creation." He is the mercy to all the worlds, and by means of this meaning, the second reason is established for the obligation of showing esteem to him, upon him be blessings and peace, and it is that his light was the first thing which Allah ta'ala created and from which He created the entire creation. It has been related by Abd'r-Razaq with his chain on the authority of Jabir ibn Abdallah who said: "I once said: O Messenger of Allah, by my father and mother, inform me about the first thing Allah created before everything?" He said: "O Jabir verily the first thing that Allah ta'ala created before everything was the light of your Prophet from His light. He then placed this light revolving with the Divine Decree where He willed. During that time there was no Guarded Tablet, nor Primordial Pen, nor Paradise, nor Fire, nor Angel, nor heaven, nor earth, nor sun, nor moon, nor *jinn*, nor human being. Thus, when Allah desired to create the remainder of creation, He divided this light into four parts. From the first part He created the Primordial Pen, from the second the Guarded Tablet, from the third the Throne, and He then divided the fourth part into four additional parts. From the first of these parts He created the Angelic supporters of the Throne, from the second the Footstool, from the third the remainder of the Angels, and He then divided the fourth part into four additional parts. From the first part He created the heavens, from the second the earths, from the third the Paradise and the Fire, and He then divided the fourth part into four additional parts. From the first part He created the vision of the believers, from the second He created their hearts, which is gnosis of Allah, from the third He created the lights of their humanity, which is the Divine Unity of – *There is no deity except Allah Muhammad is the Messenger of Allah.*" In the narration related by the Erudite authority of the Land of the Blacks, Abdullahi ibn Fuduye', may Allah be merciful to him in his *Ta'leem'l-Anaam*: "When my light had appeared from the veils, Allah *sub'haanahu* placed it in the earth and it caused the earth to radiate with light from the east to the west like a lamp illuminating the darkness of the night. Then Allah created Adam from the earth and placed my light in his forehead. From him it was transferred to Seth. It was then transferred from virtuous person (*taahir*) to good person, and from good person (*tayyib*) to virtuous person until Allah conveyed it to the loins of Abdallah ibn Abd al-Muttalib. From him it was transferred to the womb of my mother Amina. Then He brought me out into this world and made me the master of the Messengers and the seal of the Prophets." These two above mentioned prophetic traditions clarify the meaning of his being a mercy to all the worlds. If you have understood that he is a mercy to all the worlds, in the world of the Unseen and the world that is witnessed, then it is obligatory upon you to have great esteem for the essence of the Messenger of Allah, may Allah bless him and grant him peace, which is deserving of him, by being compassionate and merciful to his *Umma*, may Allah bless him and grant him peace.

<sup>310</sup> Quran- *al-Balad* 90:17. The meaning of His words: "*And charge one another*"; that is entrust one another; "*...to patience*"; in obedience and against disobedience, as we mentioned previously; "*...and charge one another to compassion*"; that is, being merciful towards creatures by freeing slaves, assisting the victims of injustice against the unjust, providing food to orphans, the destitute and the oppressed; or by those means which necessitate mercy. For the establishment of the legally prescribed punitive punishments, taking vengeance on behalf of the victims of injustice, and establishing the *jihad* against the disbelievers does not negate being merciful. It has been related by at-Tirmidhi, and Abu Dawud on the authority of Abdallah ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The compassionate ones, the All Compassionate *tabaraka wa ta'ala* will show compassion towards them. So therefore be compassionate to those on earth and those in the heavens will be compassionate to You." Thus showing mercy to humans, and respected animals, rather the entire creation is by being

**O Allah** forgive me, O Forgiving O Merciful! Forgive all our faults and be merciful to us by the rank of Muhammad, the Prophet of Mercy. And make us among the companions of the right hand.<sup>311</sup> Here ends the book called **Umdat 'l-Muta'abideen wa 'l-Muhtarifeen**.<sup>312</sup>

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compassionate, showing excellent generosity, and consolation towards them is what necessitates the mercy of Allah, and it is from the causative factors of attaining the station of Great Sainthood. At-Tabari said that at-Tayyibi said: "In this prophetic tradition the general expression is used to embrace all the categories of the creation. Thus compassion should be shown to the righteous and the sinful; the sentient and non-sentient beings; and wild animals and birds." In this prophetic tradition is an indication that Allah, His Angels and the spiritual beings make supplication for the one who is compassionate to creatures, and for those in the earth due to his *baraka* and his supplications for them for mercy and forgiveness. In this respect, the Knower of Allah *Shaykh* Abd'l-Qaadir ibn Mustafa said in his al-Uhuud wa'l-Mawaathiq: "I have taken a oath and covenant to spread the wing of compassion to all things in creation, and to look upon them with the view that the Absolute Being looked on them when He desired to create them; and to desire for them good and kindness and to extend to them sympathy and kindness, regardless it the created being is believer, disbeliever, righteous, sinner, human, *jinn*, animal, vegetation, stone or mineral. And it is that I have made it a requirement in my soul to make a universal supplication for the entire creation each day by saying: 'O Allah be merciful to the whole of Your creation and suffice them where they are unable.' For I say this three times everyday, and intend by that the performance of this oath along with preventing the harm of natural law from negatively effecting them, as much as I am able." This oath is from the overall responsibilities of the *awliyya*, like the spiritual axis, the two *Imams*, the spiritual pillars, the spiritual substitutes and others than them from the compassionate beings on earth. His words: "*They are the companions of the right hand*", means that those who do these actions and take on the responsibilities which we mentioned, and other than these are the Companions of the Right Hand, who will be taken to the rightside on the Day of Judgment into Paradise. O Allah by the rank of our master Muhammad, make us among them.

<sup>311</sup> Amen O Lord of the worlds. After explaining to us the verses by which the science of *tasawwuf* for the transformation of character is established; which includes the removal from the heart every destructive quality and adorning the heart with every redemptive quality; so here I will clarify the foundation of the science of *tasawwuf* for the purpose of spiritual realization, from the Book and the *Sunna*, as the *Shehu*, may Allah be merciful to him said in his 'Umdat'l-Ulama regarding the foundation of *tasawwuf* for the purpose of spiritual realization: "As for its foundation from the *Qur'anic* verses it is what Allah ta'ala says regarding the story of Musa and his youth: '*And they discovered a servant from among Our servants whom We had given mercy from Us and taught him knowledge directly from Us*.'" It is the unanimous agreement of the scholars that the servant referred to in the verse was not a Prophet, and that he is our master Abu'l Abass Ahmad Balya ibn Malkaan, who is famous as *al-Khidr*, upon him be peace. The *Shehu* also said: "As for its foundation from the prophetic traditions, it is that he upon him be blessings and peace affirmed the existence of people who are not Prophets but to whom the Angels speak, and he explained that Umar was among them as it was related in the Saheeh of al-Bukhari on the authority of Abu Hurayra. This science is the goal of all the sciences. It is the science of the Champions of Truth, those brought near to Allah, and the Prophets, upon them be blessings and peace. They do not discuss this science except by means of allegory, and signs by way of summation and illustration, as a knowledge from them due to the deficiency of the understanding of most people to comprehend it. For the scholars are the inheritors of the Prophets, so it is no way for them to go beyond the method of providing assistance to creation and following the method they inherited. Whoever possesses two qualities will have nothing of this science opened to them: heretical innovation and arrogance. And every person who has love for this world's life or who is persistent in following his passions, will not be able to realize this science. Although they may be able to realize the remainder of the sciences of the religion. The least punishment for the one who rejects this science is that he will not be provided with anything from it. And the one who does not possess a share of this science it is feared for him and evil ending. The least share from it is acceptance of it and surrendering it to its people." The grandson of the author, the Knower of Allah, *Shaykh* Abd'l-Qaadir ibn Mustafa said in his Ma'rifaat'l-Haqq: "This realm of direct experiential knowledge of Allah is the path exclusive for the People of Allah because it concurs with the purification of the heart (*tasfiyyat 'l-qalb*), the disciplining of the character (*riyaadiyat'l-akhlaaq*) and spiritual struggle (*al-mujaahida*). This is the path of the protected friends (*al-awliyya*) and the Gnostics (*al-'Aarifeen*). It is the path of the source of certainty (*ayn'l-yaqeen*), rather it is the very truth of certainty (*haqq'l-yaqeen*), rather it is the very reality of certainty (*haqeeqat'l-yaqeen*)." It has been related by ad-Daylami on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Indeed from knowledge, there is a part which is concealed. Know one knows it except the Knowers of Allah. For when they speak on it, no one rejects it except the people completely heedless of Allah."



All praises are due to Allah the Lord of the Worlds. The most abundant blessings and most perfect peace be upon our master Muhammad, his family and Companions, all of them. And may Allah be pleased with the successful Followers, the right acting scholars, the four

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<sup>312</sup> I first completed the actual transcription of this blessed book on a Thursday, the 23<sup>rd</sup> of the month of *Jumad'l Awwal* in the year 1426 A.H. (June 30, 2005), while I was in the midst of traveling between the states of Texas and New Mexico, making the *hijra* with my religion from the tribulations of the disbelievers of America to the land of China. Allah ta'ala says: "Whoever makes *hijra* in the Way of Allah will find in the earth many changes and vastness." Thus, Allah opened up to me the vastness of the sciences in this blessed texts, which He had not opened to others. Rather, I do not know of anyone in these times who come across what I was blessed to come across in this text. Then I directed myself into a deep study of this book, and perused it many times until I formulated it and extracted from it what the *Shehu* Uthman had hid and concealed in it from the various sciences and secrets. All praises are due to Allah for what He favored me with from the vastness of the outward and inward sciences concealed in this book, by means of the acceptance of the *hijra*. For indeed, opening does not come until after the *hijra*, and *hijra* does not come about except after constriction and hardship. Allah ta'ala says: "For perhaps Allah will bring the opening or a Command from Himself, and they will become regretful for what they concealed in their souls." "They say: When is this opening if indeed you are truthful?" "O Lord indeed my people have denied me, so make a clear opening between me and them, and redeem me and those with me from the believers." "O our Lord make an opening between us and our people by means of the Truth, for You are the Best of those who make openings." "Gather between us O our Lord, then make an opening between us by means of the Truth, for He is the Opener, the All Knowing." "If they seek an opening for indeed the Opening has come." "Verily We have made an opening for you, a Clear Opening." And just as the opening does not come until after the *hijra*, likewise relief and elucidation does not come until after constriction and hardship. For this elucidation and annotation is an opening from the *baraka* of the *Shehu* as a result of what was hurled at me from the arrows of the envious from among those who violated their oath to the *Shehu*, who desired to alter his affair, divide his *Jama'at* and attempt to humiliate his *Khalifa*, our *Sultan* by means of their plots. For they made matters extremely constricted for me by means of their tongues, deeds, and their giving assistance to the disbelievers against me. It was during these afflictions and constrictions, that Allah expanded my breast and illuminated my vision in what I had taken by a sound path from *Shehu* Uthman ibn Fuduye', may Allah engulf him in his mercy Amen. For this elucidation and commentary is a proof against them regarding their violation of their oath to the *Shehu* and the tribulations which they created; and it is good news to those who fulfilled their covenant and oath of allegiance to him, accepted him, and followed him without seeking to alter his affair; as *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye' said in his Wathiqat al-Akhir Ila Jama'at al-Muslimeen: "Indeed the *Shehu* may Allah be merciful to him did not pass away without first determining the legal rulings and protecting those who possessed understanding...Realize that the factions after him will be three factions: [1] a faction who will follow him, believe in him and will not alter anything from him until they meet him. These are his *Jama'at*; [2] a faction who will follow him on the fringes. This faction will be afflicted with tribulation; and [3] a faction who will follow him out of fear, and who will violate their oath. This faction will be destroyed...For everyone who broke their covenant from those who disbelieved and the hypocrites, will be destroyed with a destruction whose likeness has not been seen before, Allah willing...Indeed the true *Jama'at* of the *Shehu* will not become divided, Allah willing, either those in the south, in the north, the east and the west...Indeed the members of the true *Jama'at* of the *Shehu* are blessed, and they must of necessity go through a thorough purification and test before death encounters anyone of them. Anyone who is not tested in that time, then it is feared for his soul and evil ending, due to his withdrawing from the *Jama'at* of the *Shehu* at that time...Verily the test and purification will be two types: [1] a type of test which will come from people, where they will be tested due to their acts of transgression; and [2] a type of test which will come due to following the passions of the lower soul. It is due to these that this *Jama'at* will be rocked and convulsed until they are washed and cleansed of these transgressions and the following of the passions of their lower soul. Then after that the affair will be be straightened out. We ask Allah for safety in the two worlds, by the rank of Muhammad the Prophet of mercy, may Allah bless him and grant him peace, and his family, and Companions who followed the straight path. It is ended...Peace". I Ask Allah ta'ala by the rank of our master Muhammad, may Allah bless him and grant him peace, and by the sanctity of *Shehu* Uthman ibn Fuduye', may Allah be pleased with him to correct the *Sultan* and the *Jama'at*, to bring about harmony between our hearts for what is good, to ward off from us the evils of one another, to purify the *Jama'at* from transgressions and following the passions of the lower soul, to straighten out our affairs, to make us firm on the methodology of *Shehu* Uthman ibn Fuduye' as he came with it, make s among his true remnant and among those who will carry his flags and among those who will gather together with *Imam* al-Mahdi O Lord of the worlds.

*Imams* who exercised independent judgment, and those who follow them until the Day of Judgment. O Allah be merciful to the *Umma* of Muhammad with an all encompassing mercy. Amen.<sup>313</sup>

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<sup>313</sup> Some of the realized ones say: “Your end is in your beginning.” Thus, the *Shehu*, the *Amir’l-Mu’mineen* Uthman ibn Fuduye` sealed this blessed book the way he opened it. It is a universal supplication which embraces all the good and excellent people, because it is a supplication of the person not present for those not present, which is among the supplications which are answered with Allah, as it has been related by Muslim on the authority of Abu ad-Darda who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no Muslim who supplicates for his brother not present, except that the Angel says: ‘And for you its like’.” It has been related by at-Tabari on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There are five supplications which are answered with Allah...” and he mentioned in it: “...the supplication of a brother for his brother.” Then the *Shehu* may Allah be merciful to him sealed this with what is considered the most superior and most beloved of supplications to Allah ta`ala, as it was related by al-Hakim in his *Tarikh* on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The most superior supplication is your saying: ‘O Allah be merciful to the *Umma* of Muhammad with an all encompassing mercy’.” In the narration of al-Khateeb on the authority of Abu Hurayra also who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no supplication which is more beloved to Allah than the servant saying: ‘O Allah be merciful to the *Umma* of Muhammad with an all encompassing mercy’.” Here ends what he upon him be blessings and peace said, and with its ending I have completed my elucidation and annotation of the this blessed book, with the praises to Allah and the best of His help, during the time of the predawn of Friday, the 23<sup>rd</sup> of *Dhu’l-Qa`ida* in the year 1429 A.H. (21<sup>st</sup> Novemeber, 2008 C.E.) in the city of Zunyi, in the People’s Republic of China. I completed the translation from Arabic into English on Thursday, at the time of `asr prayer, the 27<sup>th</sup> of *Dhu’l-Hijja* in the year 1429 A.H. (25<sup>th</sup> December, 2008 C.E.). O Allah send blessings upon our master Muhammad, the opener of what was closed, the seal of what went before, the helper of the Lord of the Truth, with the Truth, and the guide to Your straight path, and upon his family, to the extent of his ability and immense rank – Amen. And the last of our supplications is: “*All praises are due to Allah the Lord of the worlds.*”

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

All praises are due to Allah who has elevated those who have attached their hopes to Him, and who have stopped at His door. All praises are due to Him who has advanced in degrees those who have attained success by means of the uninterrupted succession of His bounty in the authoritative chains of His close faction. Blessings and peace be upon the Messenger whose chain of authority is sound for the one who connects to the tail of the excellence of his traditions, for those who have high chains of authority, those who descend, those who simply have seen the stars and those even less. To continue:

Realize that preoccupation with memorizing and preserving the successive chains of authority is among the most important affairs of the *Deen*, for the scholars and the sincere worshippers. It is essential for every person serious about the *Deen* that they take reliance upon the weapons of the believers. It has been related by at-Thawri who said: "The chain of the authority is the weapon of the believer. If he has no chain of authority then with what can he fight?" Ibn al-Mubarak said: "The likeness of the one who wants to seek any affair from his *Deen* without a chain of authority is like a person who wants to climb to the roof of the house without stairs or a ladder." He also said: "The chain of authority is from the *Deen*. If there is no chain of authority, then whoever likes, can say whatever he likes." Shaykh Muhammad ibn Umar al-Ghadamashi said in his commentary regarding the questioning of the two Angels which he called al-Kawakib ad-Duriyya fi Jamiu` al-Ahaadith al-Muta`l liq bi Sharh al-Ajuuza as-Suyuti: "The scholars of the *Sunna*, may Allah be pleased with them agree that the chain of authority is a beloved *Sunna*; it is true nearness to the Messenger of Allah, may Allah bless him and grant him peace and a desired rank for the one who may have missed relationship to the Prophet, may Allah bless him and grant him peace from the perspective of family and near kinship. He should then seek out the People of the highest chains of authority. He should take from them even if it is just by license, because the parent in the *Deen* is greater in rank than the parent by birth; in the same manner that showing disrespect to the parent in the *Deen* is more immense in danger than showing disrespect to the parent of birth." Realize also that the science of the outward and the inward are the same in the need for seeking chains of authority. Abd'l-Wahab as-Sha'rani said in his Midaraaj as-Saalikeen: "Realize O disciples, may Allah make you and I successful at attaining His pleasure, whoever does not know his parents and grandparents in the spiritual Path, is then blind and will perhaps attach himself to other than his true spiritual parents. He will then be included among those about whom the Prophet, may Allah bless him and grant him peace said: 'Allah curses the person who attaches himself to other than his true father. All of the righteous ancestors have long established the precedence of teaching the spiritual disciples about the courtesies of their spiritual parents and knowledge of their grandfathers. All of them are agreed that whoever does not have a sound relationship to the People of the Path is like an abandoned child, who has no father in the Spiritual Path.'"

Thus, our chain of authority in this blessed book: **Umdat al-Muta`abideen wa'l-Muhtarifeen** is as follows: I read this text to the learned jurist, the *Imam* and *Khateeb*, **Muhammad al-Amin** ibn Adam Kariyangha *al-Khateeb* ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *Amir* Muhammad Sanbu Darneema (the *Amir* of Hadijiya). He gave me complete license to transmit it in the same manner that he took it from his father, *Shaykh* Adam Kariyangha *al-Khateeb*. He in turn took it from *Shaykh* Musa al-Muhajir, who took it from *Shaykh* Ali ibn Abi Bakr. He in turn took it from the author, the light of the Age, the renewer of the *Deen*, the *Amir*'l-*Mu'mineen*, *Shehu* Uthman ibn Muhammad ibn Uthman, who was known as DAN FUDUYE', may Allah be merciful to all of them. I have in turn given license to everyone who reads this blessed text to me with the same chain of authority back to its author, or who listens to it from me; or anyone who comes upon this text; since transmitting license in this manner is permissible with some of the scholars as *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye' said in his Turjumaat; in order to continue this miraculous connection which has been specified for this *Umma* as an honor to our Prophet Muhammad, may Allah bless him and grant him peace.

*Shaykh* Muhammad Shareef bin Farid

Saturday, 25 *Jumadi al-Ula*, 1426 (July 2, 2005)

## The Fuduye` Song

I composed this song based upon the measure of the '*Qaadiiriyya Song*' which *Shehu* Uthman ibn Fuduye` originally composed in Fulbe`, and which his brother, *Shaykh* Abdullahi ibn Fuduye`, 'arabized. The *Shehu* used to recite this song in order that Allah would show him the victory of Islam in the *Bilad's-Sudan*. I composed it after sealing the *Qur'an* four times on the night of the 27<sup>th</sup>, the Night of Power of *Ramadan*, in the year 1407 A.H. (May 25<sup>th</sup> 1987), while I was in *itikaaf* in the central mosque of the town of Maiurno; while in state of spiritual expansion, gratitude and tranquility. Then after the *Eid* prayer I recited it to *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb, who was very pleased with it and indicated that I should substitute the phrase 'Uthman ibn Fuduye`' with 'Uthman Fuduye`' based upon the measure of the original *Qaadiiriyya Song*, in order to preserve the *baraka* of the original and transfer it to the *Fuduye` Song*. I made the number of its verses like the number of the years of our master the Messenger of Allah, may Allah bless him and grant him peace; and like the years of my master *Shehu* Muhy'd-Deen Uthman ibn Fuduye`, may Allah engulf him in His mercy, Amen. I usually recite it after sealing the *Qur'an* so that Allah will give honor to Islam by us in these lands, increase the strength of the *Jama`at* and break up the unity of the disbelievers. It is the following:

O Lord of the world of the hidden like the apparent

Answer the one who supplicates You by means of Uthman **Fuduye`**

The *baraka* of Ahmad in the lands of Allah have

Become universal and abundant because of Uthman **Fuduye`**

O Lord O He who is very generous towards His servants

Connect me, by means of Your generosity with Uthman **Fuduye`**

Indeed the sinful usually seek refuge with the notables

Therefore, I seek refuge with *Shehu* Uthman **Fuduye`**

If I have not done well, then my *shaykh* is one who does well

Indeed I have spiritual affiliation with Uthman **Fuduye`**

I do not deserve to be answered, yet answer me

Because of my intermediacy to the spiritual ranks of Uthman **Fuduye`**

Our belief, along with the *Sunna* in obedience

Increase me in them by means of *Shehu* Uthman **Fuduye`**

And disbelief, along with heresies and disobedience, from me

Make them far by means of the abundant prestige of Uthman **Fuduye`**

O Lord increase me with beneficial sciences

By the spiritual ranks of the one named Uthman **Fuduye`**

Show me with Your religion conquering in these

Lands from the spiritual ranks of Uthman **Fuduye`**

O Lord conceal my sins with Your concealment forever

By the spiritual ranks of the one named Uthman **Fuduye`**

Protect me from the devils from both men and from

*Jinn* by means of the prestige of *Shehu* Uthman **Fuduye`**

And from the afflictions of this world and the Next, redeem me

By the spiritual ranks of the one named Uthman **Fuduye`**

Make my affairs excellent in this life and the Next

By the station of those who supplicate by means of Uthman **Fuduye`**

O Lord make easy for me every kind of hardship  
     By the spiritual ranks of the one named Uthman **Fuduye`**  
 O Lord and my final ending, make it excellent, when  
     Death comes to me by the spiritual station of Uthman **Fuduye`**  
 O Lord make easy for me the answering of *Munkar*  
     And his *Nakir* by means of the spiritual rank of Uthman **Fuduye`**  
 O Lord from the punishment of the grave redeem me  
     O Lord due to the spiritual ranks of Uthman **Fuduye`**  
 O Lord bless me with the blessings of the grave from  
     The spiritual ranks of the one named Uthman **Fuduye`**  
 O Lord from the Sun of the Day of Judgment save me  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 My Lord, my book of deeds in my right hand give me  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 O Lord make easy for me the reckoning during my judgment  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 O Lord permit me to cross the Bridge of Hell Fires  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 O Lord make heavy for me my scales Tomorrow  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 O Lord enter me under the Intercession of Ahmad  
     The Best of creatures by the spiritual station of Uthman **Fuduye`**  
 O Lord from the Basin of Ahmad give me to drink  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 O Lord from the Fire protect me, by entering me  
     Into Paradise, by the spiritual station of Uthman **Fuduye`**  
 O Lord marry me with Its large-eyed virgins  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 Show me, my God, the face of Ahmad, my refuge  
     The best of mankind by the spiritual station of Uthman **Fuduye`**  
 O Lord regarding the Vision of Your Essence include me  
     And answer my supplication by means of Uthman **Fuduye`**  
 For he is my exemplar and my means to You O Lord  
     Therefore accept me by the spiritual ranks of Uthman **Fuduye`**  
 For he is the one who entered us into the Best of mankind- Ahmad  
     Therefore grant me my desires by the station of Uthman **Fuduye`**  
 He is the connection between Abd'l-Qadir al-Jaylaani  
     And me, therefore redeem me by means of *Shehu* Uthman **Fuduye`**  
 Answer the supplications of our men and our women  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 And the supplications of every believer who accepts  
     My song, and our intercession with Uthman **Fuduye`**  
 Answer the supplications of the author along with the scribe  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 And the supplications of the one who memorizes it and recites it  
     O Lord from the spiritual ranks of Uthman **Fuduye`**

And the supplications of the one who hears it along with the one joyous  
     With my song from the spiritual ranks of Uthman **Fuduye`**  
 I am joyous, and joyous then joyous again because I am  
     A disciple of the disciple of the disciples of Uthman **Fuduye`**  
 He is the jurist Muhammad, known as al-Amin  
     His light is from the lights of *Shehu* Uthman **Fuduye`**  
 O Lord increase him in the lights of Your gnosis forever  
     From the spiritual ranks of *Shehu* Uthman **Fuduye`**  
 For he was the disciple of his father Adam al-Khateeb  
     The descendent of the governors under *Shehu* Uthman **Fuduye`**  
 O Lord illuminate his final resting place forever  
     O Lord from the spiritual ranks of Uthman **Fuduye`**  
 And he was the disciple of *Shaykh* Musa, the Emigrant  
     To the lands we were promised by *Shehu* Uthman **Fuduye`**  
 He was the disciple of `Ali ibn Abi Bakr, the *Imam*  
     And preacher of the mosque of *Shehu* Uthman **Fuduye`**  
 And he was the disciple of my master the *Imam* of the *Awliyya*  
     The Sword of Truth the Spiritual Axis *Shehu* Uthman **Fuduye`**  
 O Lord by the rank of the chain of all these with You  
     Show me some of the miracles of *Shehu* Uthman **Fuduye`**  
 And the *Amir`l-Mu`mineen*, for he is my governor  
     That is, Abu Bakr, from the descendents of Uthman **Fuduye`**  
 O Lord assist him and prolong his authority  
     From the spiritual ranks of *Shehu* Uthman **Fuduye`**  
 He is the son of *Sultan* Muhammad Tahir  
     From the Remnant of the *baraka* of *Shehu* Uthman **Fuduye`**  
 And he was the son of *Sultan* Muhammad Bello called  
     MaiWurno, who made *hijra* with the Secrets of Uthman **Fuduye`**  
 And he was the son of *Sultan* Muhammad Attahiru  
     The *Mujaahid* with the Banner of *Shehu* Uthman **Fuduye`**  
 And he was the son of *Sultan* Ahmad Atiku  
     Who stood firm with the command of the one called Uthman **Fuduye`**  
 He was the son of the *Amir`l-Mu`mineen* al-`Ateeq  
     Abu Bakr, the Possessor of the Secrets of Uthman **Fuduye`**  
 He was the son of the *Amir`l-Mu`mineen*, the *Mujaddid*  
     And Light of the Age, that is our *Shehu* Uthman **Fuduye`**  
 O Lord be content with their spirits forever  
     O Lord by means of Your contentment with *Shehu* Uthman **Fuduye`**  
 O Lord gather our *Jama`at* together with the Mahdi  
     O Lord as You once promised to *Shehu* Uthman **Fuduye`**  
 My song was completed in *Ramadan* the Blessed  
     From the miracles of the one named Uthman **Fuduye`**  
 On the night of the twenty-seventh, so rejoice!  
     And take intercession with the rank of *Shehu* Uthman **Fuduye`**  
 The year *shamz* (constriction - 1407), though my spiritual state was in its opposite  
     Due to the miracles of the one named Uthman **Fuduye`**



In the lands of his *hijra* called Maiurno

The land of the descendents and helpers of Uthman **Fuduye`**  
And blessings upon Muhammad, the master of the Messengers

To the extent of the abundant sciences of *Shehu* Uthman **Fuduye`**  
The *baraka* of Ahmad in the lands of Allah have

Become universal and abundant due to Uthman **Fuduye`**

**It is complete**

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